RELIGION AND REASON

Adjusted and Accorded;

OR A

DISCOURSE,

WHEREIN

Divine Revelation is made appear to be a congruous and connatural Way of affording proper Means for making Man eternally happy through the perfecting of his *RATIONAL NATURE.*

With an

APPENDIX of *OBJECTIONS,*

FROM

Divers as well *Philosophers*, as *Divines*; and their Respective *ANSWERS.*

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TO THE

READER.

WHen I first look'd upon the *Title*, and cursorily viewed the Contents of the following Tract, I severely enough *censured* in my Thoughts the boldness of the Undertaking, and well-nigh *condemned* the *whole Discourse* in my Mind, before I had read any part thereof. But entring upon the *Treatise* it self, I straightway saw sufficient

Cauſe to *ſuſpend* a while my Judgment on it, and by degrees, the further progreſs I made in it, to *retract* my ſharp Cenſure; and at length, by frequent reading of the entire *Diſcourſe*, inſtead of blaming the Author's *Attempt*, to admire the happy *Succeſs* of the Undertaking, and to eſteem it as one of the moſt *convincing* Tractates, ſo likewiſe of the greateſt *Uſefulneſs*, I have moſtly met with. For the *Contexture* of it is ſuch, as that it is, in appearance to me, a continued Chain of neceſſary Truths inſeparably link'd together; and thoſe, of ſuch importance at this time, when *Science*, falſly ſo call'd, is oppoſed to *Revelation*, that I truſt it may prove an excellent *Antidote* againſt the ſpreading *Poyſon* of ſeveral Antichriſtian Errors of late riſe amongſt us; whilſt it clearly ſhews that *Divine Revelation* is ſo far from contradicting, dethroning or evacuating *Right Reaſon*, that the very *Deſign* of *Chriſtianity* is to enlighten, elevate, and improve *the ſame*, in order to the rendring *it* more ſerviceable (by Ways and Means agreeable to *human Nature*) to promote the End of *Man's Creation*, than it could otherwiſe poſſibly have been, foraſmuch as the cloſe and amicable Concur-

rance of *Revelation* and *Reason* is declared and explained throughout the *Discourse* to be but as one *Joynt-Principle* of directing and conducting Man to the final happy condition for which he was created. Wherein, because I hold the *Author*'s Sense to be worthy of general Cognizance (especially considering the great Advance of *Atheism*, *Anti-trinitarianism* and other *abominable Opinions* in this Nation, all pretending to *Reason*, but in truth repugnant to it, as by this small Piece will, I am confident, though without mentioning any of them, be made appear;) I advised (since it was referred to my decision, whether the Author's *Latin*, or *English* Copy should be published) that the *English* should rather at present be Printed, than the *Latin* one, being induced and led thereto chiefly from these two Considerations; *First*, Because divers Persons of *generous Education* and *great Wit*, (who, though they have a competent Knowledg in the *Roman Tongue*, yet cannot without more pains than they are usually willing to bestow, throughly understand a *Latin Author*) having been too much carried away by a *shew* of *Reason*, in prejudice of *Revealed Religion*, will here find not unpleasant Entertainment,

and very beneficial for undeceiving them. *Secondly*, Because, on the contrary, many others are such *Bigots* in Devotion, that they are all Zeal without Judgment, and so run into various *Superstitions* for want of a due and just estimate of the *Nature* of *God* and *Godliness*, whilst imagining *meer Obedience* to the *divine Will*, (abstracted from the consideration of the *proper* and *peculiar Usefulness* of the *Duties* commanded by *God* to make Men truly *pious*) to be the *design* of *Religion* (as if *Faith*, *Hope* and *Charity* were therefore only good and serviceable, to render men happy because they are *commanded*; and not therefore commanded, by reason they are proper Means conducible in their *Natures* to that end) they weakly think the *Almighty* to receive real Delight, Pleasure and Contentment from the *Services* of *Men*; and contrariwise, to be grieved, displeased and angry when he is not exactly *worshipped* accordingly as they apprehend he desires to be; neither reflecting, that if *disobedience* to the Precepts of God, wrought an *affection* of Grief, Discontent and Anger in him, he would be far more miserable than the most wretched Creature alive, seeing innumerable Myriads, every moment of time,

time, heinouſly tranſgreſs his *holy Laws*; not yet being aware, that God requires Honour and Worſhip to be given him here on Earth for the furthering the end and intendment of the *Goſpel*, in bringing Man to *everlaſting Beatitude*, whereby he glorifies his *Maker* and *Redeemer* for ever; but yet not to requite, gratifie and pleaſure God thereby, who being *eternally* and *eſſentially* happy in his own tranſcendent *Perfection*, is incapable (even to contradiction, as the *Author* ſays and proves) to acquire or receive any the leaſt advantage either of *Profit* or *Pleaſure* to *himſelf*, from the very beſt Performances of his *Creature*. The Miſtake or Overſight of which Truth, often occaſions many great Miſchiefs both in Church and State, in that through an indiſcreet fervor for the *Almighty's Honour*, fiery *Zelots* think they do God good Service, if they obſtinately oppoſe, or even deſtroy his ſuppoſed Enemies that diſhonour, as they conceit, his *holy Name*, whenſoever any thing is enjoyned by Superiors, however innocent in it ſelf, which *God* himſelf has not commanded to be obſerved in his *Worſhip*. And as theſe are guilty of *negative Superſtition*; ſo are there others that are ſo of poſitive,

whilſt

whilst in conscientiously performing meer external acts of *Adoration* and *Obedience*; they belive they honour God, as they ought to do, and thence really content and please him, whereas nothing fulfils his Design of giving *Laws* to Men, whereby he exacts the doing of their *Duty*, unless it be done for the *desire* they have to *enjoy him everlastingly*; the *Fruition* of his *Presence* by *louring the same with all the might of the Soul*; being that *Honour* which God ultimately requires, and whereunto all other Acts of *Worship* and *Adoration* are of right to tend; of which if they fall short, they are evermore perform'd in vain, as is demonstratively shewn in the subsequent *Discourse*; where, *good Reader*, thou'lt find how each singular *Virtue*, and every distinct *Office* of *Christian Religion* directly tends by *divine* Ordination to the *begetting*, *augmenting* or *perfecting* the *love of God* in the *Soul*, the whole *Treatise* almost being nothing else but an *exemplifying* in *particulars* what that pious *Prelate* the *Bishop* of *Bath* and *Wells*, in his *Exposition on the Church-Catechism*, or *the Practise of divine Love*, writes in *general*, *pag.* 4. in these few words; *As all particular Graces are but the love of God, varied by different*

ferent Instances and Relations; so all particular Sins are nothing, but Concupiscence, or the love of one Creature or other, in competition with, or opposition to the love of God. Which *remarkable* Truth, if it were well imprinted in mens Hearts, would, as on the one side, certainly destroy the Opinion of holding the meer *Opus operatum*, or the external performance of the seemingly best Action or actions in the World, to be meritorious of *Salvation*; so would it, on the other hand, inevitably prevent the taking Offence at a *decent Habit*, a *reverend Gesture*, or a *significant Ceremony*, though not *immediately* enjoyn'd by *God*, but only by his *Ministers*, since the *former* (I mean the *Opus operatum*) if it becomes not an *effectual Means* to excite, cherish or heighten *divine love* in the *Soul*, answers not at all the *End* for which it was commanded; and the *latter* (to wit, a *decent Habit*, a *reverend Gesture*, a *significant Ceremony*) if piously made use of for causing *internal Reverence* to *God*, or *Attention* and *Regard* to the Duty in hand (as their *Institution* requires they should always be) will not fail to contribute something to *sincere devotion*, which is evermore *acceptable* to *God*; so that there can be no place

left

left either for *poſitive* or *negative Superſtition*, in any Man's Mind, who is fully perſwaded that to *love God with all his heart, with all his Soul, and with all his ſtrength*, is as well *Man's Felicity*, as *that honour*, which ought *ultimately* to be aimed at in every Act of *Worſhip* required by *God*; both which the following *Treatiſe* makes out to be true, the *perfect love of God*, *eternal Felicity*, and the *glorifying God for ever*, being there manifeſtly prov'd to be the very *ſelf ſame thing* under different appellations and expreſſions; ſo that no endeavours of giving *honour* to *God*, either by *doing* any thing commanded, or by *abſtaining from* any thing forbidden, is ever farther acceptable to him, then they *promote* in ſome reſpect or other, the *Grace* of *Charity* in the *Soul* of Man, and thereby further his *Felicity*; in the obtaining of which is *accompliſhed* the ultimate Intention of all *divine Precepts*, *Statutes* and *Ordinances* whatſoever given to Mankind to be obeyed, kept and obſerved, *our Goodneſs not extending unto God*, but being only profitable to *our ſelves*.

I ſhall now no longer, *Courteous Reader*, by ſtaying thee in the *Porch*, detain thee from taking thy full view of the grateful

ſight

ſight of the compact *Edifice* I am introduceing thee to; ſave only while I make this ſhort *Apology* for my Friend, That albeit he labours to ſhew from the *principle* of *Reaſon*, that there is *One only ſelf exiſtent infinitely perfect Being*; *a Trinity of Perſons in Unity of Eſſence*; that the *World was created by God of nothing*; *that Man was created in a State of Innocency*; *that there was a neceſſity of the Incarnation of the Divine Word*; and of the *Graces* of *Faith*, *Hope* and *Charity*, in reſpect of Man's *Salvation*, not to be obtain'd without them; yet he has nevertheleſs well aſſured one, that if there had not been a *Divine Revelation* of the certainty of their Truth, it could never have come into his Thoughts to have ever attempted the framing thoſe *Conceptions*, which he has expreſs'd concerning them. But ſeeing, as he has often ſaid to me, it pleaſed the *Almighty Goodneſs* to reveal for the benefit of Mankind, the ſublime Truths of *Holy Writ*, he humbly conceiv'd, that the Intent thereof was, that *Man's Reaſon* ſhould be *illuminated* therewith, and conſequently, that the *more uſe he* made *thereof*, with due *Reverence* and *Humility*, to meditate and conſider, *how* the Belief of *divine Truths* and *Myſteries*, becomes

becomes necessary to Man's everlasting welfare, the deeper *impression* of their *Excellency* and *Usefulness* to that End, would be imprinted in his Mind thereby. And truly for my own part, I must needs own, that whatever true Sense of *devotion* I formerly had towards my *Maker* and *Redeemer*, I find it not a little improved and enlivened, since I became Master of the *System* of *the Theology* imported in this *Tract*; and experience in my Soul a sweeter relish in performing *holy Duties*, than I did before; which Benefits, or some others such like that may influence thy *Heart* with the *Love* of *God*, for thy *everlasting Salvation*, is the ardently desired Success, *good Reader*, of thy Perusal of this small, but comprehensive and elaborate *Piece*, recommended in *Charity* to thy serious and pious Reading.

Farewel.

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RELIGION

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RELIGION AND REASON

Adjusted and Reconciled.

OR,

A Diſcourſe wherein Divine Revelation is made appear to be a congruous and connatural Way of affording proper Means for making Man eternally Happy, through the perfecting of his Rational Nature.

SECTION I.

There is an abſolute perfect Being, which is ſelf-exiſtent, Eternal, only One, Infinite, Immutable, a pure Act, entirely Simple, one Formality, and a Spirit.

1. WHatſoever has Perception, the ſame has a Being; for what is not, can have no Perception. And that there is Perception, the very Denyer of it

(if there be any one ſo vain, as to contradict the reſt of Mankind) may be convinced from his own denyal. For the denyal of it, if the denyer be ſerious, muſt proceed from this, that he thinks there is no ſuch thing as Perception; which Thought of his, he cannot otherwiſe chuſe but grant to be either true or falſe; if he grant it to be falſe, he owns in effect there is Perception. But in caſe he will have his Thought to be true, he muſt yield that his very Thought it ſelf is a right Perception; and ſo either way he'll be neceſſitated to acknowledg, that there is for certain Perception.

2. Perception then moſt certainly there is, and conſequently ſomething that perceives, or that has an actual Being which is the Subject of Perception. And whatſoever has an actual Being or doth Exiſt, the ſame muſt have it's exiſtence either intrinſecal of it ſelf, or from ſome other thing that is extrinſecal to it. Whatſoever receives its exiſtence from any thing that is extrinſecal to it, that ſame is not the perfecteſt Being that is, (becauſe it depends upon another for its exiſtence) provided there be any Being at all, which has nothing of Exiſtence from another.

3. And that there is ſome Being which has

has nothing of existence from another, is clear from hence, that, since the reason of a things existing by virtue of another, is because there is some other thing which causes it to exist; and that an endless Series, or infinite number of things causing others to exist is impossible to have been, (because a by-past Series of things may be encreased by a new addition made unto it, and a Series of things which may be encreased is not infinite, for otherwise there might be something that would be more, or greater than infinite, which questionless cannot be) there must of necessity be some first cause which receives nothing from another, but exists wholly of it self, and is thereupon the most perfect Being.

4. That which is the most perfect Being or first Cause, must of necessity have always existed, or been from Eternity; because if there had been a time when it was not, it must of nothing have become something, seeing it self was first. And in case it should of nothing have become something, it would have been, or existed, before it had a Being, or Existence, and consequently have been and not have been, or existed and not existed at once, which is impossible. For being suppo-

ſed to be the firſt Being, if ever it had a Beginning, it muſt have been as well the Producer, as the thing to be produced, and ſo as it was the Producer muſt be ſuppoſed to have had a Being, and as it was the thing to be produced, to have had no Being, and both at the ſame Inſtant, which is a manifeſt Contradiction.

5. The prime or firſt Being then is neceſſarily eternal *à parte antè*, and what is neceſſarily Eternal *à parte antè*, is likewiſe ſo *à parte pòſt*, becauſe having nothing of exiſtence from another (*Paragraph* 3.) it muſt neceſſarily exiſt of it ſelf, and what neceſſarily exiſts of it ſelf, has exiſtence eſſential to it; and what has exiſtence eſſential to it, cannot but exiſt, and what cannot but exiſt, doth perpetually exiſt; and conſequently the firſt Being, as it never had a Beginning, ſo ſhall it never have Ending, and that under the neceſſity of a Contradiction to be otherwiſe, ſince neceſſarily and eſſentially to exiſt is to be impoſſible at any time not to exiſt.

6. Since then Exiſtence is eſſential to the firſt Being, and that becauſe it is the firſt Being, and has no dependence on another, but exiſts entirely of it ſelf, there are of neceſſity no more Firſt Beings but One. For in caſe we ſhould ſuppoſe there were

were more Firſt Beings eternally co-exiſting, we muſt grant that exiſtence would be equally eſſential to them all, and conſequently that there could be no eſſential difference among them. Neither could it poſſibly be, that they ſhould in any ſort accidentally differ, becauſe their Exiſtence being eſſential (and ſo of neceſſity the very ſame thing throughout with the whole ſubſtantial thing exiſting) would have no room, or place, for any accident in them whatſoever. And if there were neither eſſential, nor accidental difference, there could be none at all; for a meer numerical difference without either, is here impoſſible; becauſe, in that Exiſtence is eſſential to the Firſt Being, it differs not from pure formal Exiſtence, and what differs not from pure formal Exiſtence muſt of neceſſity comprehend all exiſtence, or whatever doth or can exiſt; and conſequently, if any thing exiſt, or have a Being, which is not within the ſame, it muſt unavoidably receive it from thence; ſo that it is plainly impoſſible there ſhould be more firſt Beings ſave one alone.

7. That there is then one only Firſt Being, which is comprehenſive of all Being, is evident. And that the ſame is infinite in Eſſence and Perfection of Being, is no leſs

evidently certain, for in caſe it were of a finite Nature, it muſt by ſome means or other be limited, for what has no limitation or bounds, is infinite. And if the Firſt Being be limited, it muſt of neceſſity be limited by it ſelf, by reaſon it alone being before all other Beings, there could not poſſibly be any thing beſides it ſelf to limit it. And that it ſhould either voluntarily limit it ſelf; or be neceſſarily limited by its own intrinſic Nature, is impoſſible; for the former cannot be, becauſe Exiſtence being eſſential to it (*par.* 5.) makes it neceſſarily to be, whatever it is, eternally; nor can the latter be, becauſe its eſſence being pure formal exiſtence, (*par.* 6.) cannot be intrinſecally limited or reſtrain'd, by its own Nature, to this or that, or any determinate Mode, or Meaſure of Exiſtence whatſoever. The Firſt being therefore is infinite in Being, a Perfection of Eſſence (which again farther ſhews, that there is one alone Firſt Being, for being infinite in Being and Perfection of Eſſence, it has all poſſible Being and Perfection within it ſelf; and if it have all, there is none beſides has any but what it receives from it.)

8. The firſt Being then is neceſſarily infinite in Being and Perfection of Eſſence: and what is neceſſarily ſo, cannot poſſibly either

either acquire, or loſe any thing whereby its Perfection can, in any reſpect whatſoever be either augmented, or diminiſhed; and what cannot, in any reſpect whatever, receive either augmentation, or diminution, is wholly immutable, the Firſt Being therefore is Immutable.

9. Whatſoever is Immutable has nothing either of Potentiality, or Paſſibility, at all belonging to it, for otherwiſe it would not be impoſſible (as implying no Contradiction) that it ſhould be changed from Power to Act, from Acting to Suffering. And what has nothing at all of Potentiality, or Paſſibility belonging to it, muſt of neceſſity be a pure eſſential Act; the Firſt Being therefore is a pure eſſential Act.

10. That which is a pure eſſential Act, is void of all manner of Compoſition, for elſe it would have a mixture of ſome ingredient with it. And what is void of all manner of Compoſition is abſolutely Simple; the Firſt Being therefore is abſolutely and altogether Simple.

11. That which is abſolutely ſimple, has no parts at all, and by conſequence, whatever is contained in it, the ſame is its whole entire Self and Being, and thence one pure Formality; the Firſt Being therefore is one pure Formality.

12. And what is one pure Formality, has no formally diſtinct Parts, and therefore neither Power, nor Wiſdom, nor Goodneſs, nor Mercy, nor Juſtice, nor any Attribute whatever, are formally diſtinct in the firſt Being, either from one another, or from its ſelf. (But ſince the prime Being eminently contains whatever excellency is intended by the Attributes we uſually, for expreſſing our narrow Thoughts by, give unto it, 'tis not incongruous nor unuſeful, to aſcribe them thereunto.)

13. And what is ſo abſolutely ſimple, that it has not ſo much as formally diſtinct Parts, muſt neceſſarily be without Parts really excluſive of one another; and what is ſo cannot be corporeal, becauſe a Body conſiſts of Parts really excluſive of one another; and what is not corporeal, is immaterial; and an immaterial Being or Subſtance we call a Spirit; the Firſt Being therefore is a Spirit.

The total then of all contain'd in this Section ſumm'd up together amounts to this; that there neceſſarily is an abſolutely Perfect Being, which is ſelf-exiſtent, Eternal, only One, Infinite, Immutable, a pure eſſential Act, entirely Simple, one Formality, and a Spirit which we uſually call by the name of GOD.

SECT.

SECT. II.

In the Unity of the Divine Eſſence there neceſſarily is a Trinity of Perſons.

1. THat there is only one God, has been ſhewn, *Sect.* 1. *Par.* 6. whoſe Exiſtence becauſe it is eſſential to him (*ſect.* 1. *par.* 5.) by the Eſſence of God is to be underſtood the Eternal Nature, or Being, or Thing exiſting, which is God. For eſſentially to exiſt, is to be neceſſary to exiſt; and to be neceſſary to exiſt, is to be impoſſible not to exiſt; and for a thing to be impoſſible not to exiſt, is to be a thing whoſe Eſſence is pure Exiſtence, or a direct contradiction to Non-Exiſtence. The Divine Eſſence therefore is a Thing, Subſtance or Being, which is a perfect contradictory Repugnancy to Non-Entity, and is God alone himſelf, or the Divine Nature eternally exiſting of it ſelf.

2. What is meant by the Divine Eſſence being explain'd, we muſt next conſider what the Word *Perſon*, attributed to God, is intended to denote; and we find it to be this, An incommunicable Subſtance of an intelligent Nature.

3. Eſſence

3. Eſſence and Perſon thus explicated, in regard God is one pure eſſential Act, and entirely ſimple Being (*ſect.* 1. *par.* 9, 10.) it is impoſſible there ſhould be any Plurality or Diſtinction of Perſons in God, unleſs God himſelf be ſome way differently related to and within himſelf, and that the ſeveral Relatives anſwering ſuch Relation, be each of them an incommunicable Subſtance of an intelligent Nature.

4. That God is differently related to and within himſelf, may without farther Enquiry be gather'd hence, that being poſſeſſed of the plenitude of Perfection, he muſt neceſſarily have Underſtanding; and having Underſtanding, in that he is eternal (*ſect.* 1. *par.* 4.) and a pure eſſential Act (*ſect.* 1. *par.* 9.) he muſt actually from all eternity underſtand ſomething; and ſeeing nothing was from Eternity but himſelf (*ſect.* 1. *par.* 6.) and that therefore he is the Source, Fountain and Comprehenſion of all Being, it evidently follows, that his Underſtanding was from Eternity neceſſarily and primarily, actually carry'd towards himſelf, and by conſequence that God's Underſtanding has an Eternal-neceſſary-primary-actual Reſpect to himſelf as underſtood. And foraſmuch as there is nothing in God but what is his whole entire

ſelf

ſelf (*ſect.* 1. *par.* 11.) 'tis clear, that God's Underſtanding is God, and conſequently that God as knowing himſelf, has an Eternal-neceſſary-primary-actual Reſpect to himſelf as known; and therefore ſince a Knower, as a Knower, is plainly diſtinct from the thing known, as ſuch, and *vice verſâ*, becauſe relatively oppos'd to each other, there muſt of neceſſity be different Relations, and anſwerable Relatives thereto, in God; which was the firſt thing to be proved.

5. The mutual oppoſite Relatives of Knower and Thing known, are therefore evidently in God. And foraſmuch as to know is to have the Likeneſs of the thing known in the Underſtanding of the Knower; to know a thing perfectly, is to have the exact likeneſs of the Thing known, without any the leaſt diſſimilitude whatſoever in the Knowers Intellect. Wherefore ſince God is infinite in Perfection (*ſect.* 1. *par.* 7.) he has the expreſs Likeneſs of himſelf, without any the leaſt diſſimilitude whatſoever in his Intellect, that is in himſelf (for whatever is in God is God (*ſect.* 1. *par.* 11.) And ſeeing there are no Accidents in God (*ſect.* 1. *par.* 6, & 11.) the expreſs Image or Character which God has of himſelf in himſelf, is ſubſtantial; and conſequently the Relations found

found in God are ſubſtantial, and not accidental Relations; which Relations ſince they are in an intelligent Being, and diſtinct one of them from the other, each of the Relatives included therein, muſt needs be an incommunicable Subſtance of an intelligent Nature, which was the ſecond thing to be proved. Both which together (*viz.* that there are different Relations in God, and that the Relatives anſwering thereto, implied and included in them, are each of them an incommunicable Subſtance of an intelligent Nature) make it plainly appear, that there are diſtinct Perſons in the Divine Eſſence or God.

6. Farther, in regard Knowledg or the Character of the Thing known, proceeds from the Object or the Thing known, God as knowing himſelf, proceeds from God as known, and ſo is God of God.

7. And foraſmuch as a Son imports an intelligent Being proceeding from an intelligent Being according to Identity of Nature, which among Men is ſaid to be begotten; and that God as a Knower is an intelligent Being, eternally proceeding from God as known an Intelligent Being, according to Identity of Nature, it follows, that God as a Knower, is the eternal Son of God as known;

known; and conſequently, ſince Father is the Correlative of Son, that God as known, is the eternal Father of God as a Knower; whence it is apparent that there are two diſtinct Perſons in the Deity, the Father and the Son.

Objection. The Identity of Nature which is in Father and Son of human off-ſpring, is ſpecifical; but the Identity of Nature in the mentioned Divine Perſons is numerical; and therefore ſince the Appellation of Father and Son is transferred from Man to God; the Notion of them is improperly attributed to God.

Solution. There is nothing at all, not ſo much as Subſtance or Being, which is univocally predicated of God and Man. For the Divine Subſtance, whoſe Eſſence is pure Exiſtence, and ſtands thereby immediately of it ſelf in a neceſſary contradictory Oppoſition to Non-Entity, is of a Nature infinitely different and diſtant from the Nature of all created Being (which is the whole Maſs of Being beſides God alone, as will in the next Section be made appear) whoſe Exiſtence, in that it is not eſſential to them, may be or not be, and accordingly before the Creation was not. Yet nevertheleſs when we transfer Names or Notions from Man to God, they

are

are not untruly ſpoken of him, becauſe he who ſpeaks them, has no Deſign to be underſtood, as that he conceived the Name or Notion he makes uſe of, to be a true and perfect Repreſentation of what is really in God; but only that there is that in God, which has ſome Analogy or Reſemblance with that thing whereof he transfers the Name or Notion, from Man to God. And therefore when we call the Firſt Perſon in the Bleſſed Trinity Father, the Second Perſon Son, by reaſon, the Second Perſon, we ſay, proceeds from the Firſt by way of Generation, we do not intend to ſignifie thereby, that we take the Generation which is Divine, and that which is Human to be in all things ſo alike, as the Generation of two Sons by two Fathers in Mankind is alike, it being manifeſt, that the one is Spiritual, the other Carnal; the one by communicating the ſame Numerical Nature, the other by communicating the ſame Specifical Nature only. And yet in that there is a communicating of Natures (though after a different manner) both by God and Man; from the Reſemblance ariſing thence proceeds the interchangeable Notion and Name of Father and Son.

3. How

8. How the Second Perſon of the Sacred Trinity is God of God, the Son of God, and the expreſs Image or Character of the Father, hath already been ſeen. Why he is likewiſe called the Word of God, and alſo Light of Light, ſhall be now ſhewn. God is Truth it ſelf, by which the Truth of all other things is eſtimated; and therefore, foraſmuch as God the Father is in God the Son, as in a Knower (*par.* 5, & 7.) the Son is the Knowledg of the Father; (for what is Knowledg but the expreſs Image of the Thing known in the Knowers Mind?) And ſo, becauſe Knowledg is an internal Speech, Word or Expreſſion of Truth, the Son of God is thence rightly called the Word of God. And for the like reaſon is he ſaid to be Light of Light; for Knowledg is intellectual Light; and the Divine Knowledg, which is the Son, being totally and ſubſtantially derived from the Father (*par.* 6.) is thereupon not improperly ſaid to be Light of Light.

9. Thus we ſee how the Firſt and Second Perſon, the Father and the Son, are founded in the Notion of *KNOWING*. But beſides the Knowledg of a Thing, there is in intelligent Beings Delight taken in the thing known, when apprehended to be good, which

which Delight is called a loving of the Object, and the Power or Faculty from whence it proceeds, is named the Will. Wherefore in regard that God is an intelligent Being, and ſo capable of Delight taken in the Fruition of Good, there is that in God which correſponds to the Will in Man, by which he may enjoy good. And ſeeing there is nothing in God which is not eſſential to him; as he eternally, neceſſarily, primarily, actually knows; ſo doth he alſo eternally, neceſſarily, primarily, actually will or love; and ſince there is nothing which has an eternal neceſſary Being (*ſect.* 1. *par.* 6.) to be ſo beloved, ſave only God; He eternally, neceſſarily, primarily, actually loves himſelf. And becauſe this Love or Reſpect to the Object beloved is a Relation to another for another (for Love and the Thing beloved are relatively diſtinct and mutually oppos'd) there is another Relation beſides the two former of knowing and being known, found in God, to wit, Loving or Love; which Relation, in that it has an immediate Reſpect to Good, (for Good is the proper Object of Love) Good known to be good, (*ignoti nulla cupido*) is the Correlate to Love. Wherefore in regard that nothing but God himſelf can be the Object of his eternal-

eternal-neceſſary-primary-actual Love, (he alone being eternal) God known to be good, muſt be the Correlative of that Love. And foraſmuch as Truth is the Good and Perfection of an intelligent Being, God known to be Truth is that very Good. And ſeeing Truth known is the expreſs Character of the Object in the Knowers Intellect without any diſſimilitude whatſoever from it in it ſelf, God in God is God known to be Truth. Since therefore God to be in God, is the Father to be in the Son (*par.* 5, & 7.) the Relative, which is Love, muſt be related to the Father and the Son directly according to their very joint-Relation; and conſequently ſeeing every Relate denotes Diſtinction from its Correlate; *LOVE*, which is the third Relative, is diſtinct from the *FATHER* and the *SON*, according to their very joint-Relation of Father and Son. Whence it muſt of neceſſity be, that becauſe nothing is in God which is not God (*ſect.* 1. *par.* 11.) *LOVE* is God diſtinct from Father and Son, and ſo an intellectual incommunicable Subſtance, and conſequently a Divine Perſon; and thus a Third Perſon is found in God.

10. And becauſe this Third Perſon is related to the Father and the Son, as Father

and Son (whence they are both but one joint Principle of Love) there are but three Relatives in the Deity, and conſequently three Perſons only, or a Trinity of Perſons in Unity of Eſſence.

11. But yet albeit the Third Perſon proceeds both from the Father and the Son, he nevertheleſs proceeds principally from the Father, becauſe Good as Good, is that which produces Love, though it cannot be beloved unleſs known. And therefore though Good known to be Good be the adequate Principle of Love, yet the whole Force of moving in Good known, is in the Good; and Knowledge is but the application of it, that it may move. Whence appears a conſiderable Ground of Reaſon, why our Bleſſed Saviour and ſome of the Primitive Fathers might very well be induced to ſpeak of the Holy Ghoſt's proceſſion from the Father, without mention made of his proceſſion from the Son.

12. Why the Third Perſon is called the Holy Ghoſt or Holy Spirit, and the Lord and Giver of Life, ſeems to be in reſpect of the Church, which is the peculiar Office of the Holy Spirit (ſent by the Son from the Father) to enliven with Grace, and to breath or inſpire Sanctity into, and not in reſpect of the other two Perſons, in whom

Life

Life and Holiness abound no less than in the Third.

13. Lastly, Whereas the Divine Essence is both *Subjectum* and *Terminus* of the Relations in God, and that Relatives are *simul natura & cognitione*, its plainly consequent, in regard the Divine Essence is an eternal Being (*Sect.* 1. *par.* 4.) and that the Divine Persons are eternally related to each other, (*par.* 4, & 9. of this *Section*) that the whole *Three Persons in the Blessed Trinity are co-eternal together, and co-equal.*

Obj. 1. That God should necessarily know himself, and be known by himself, and likewise necessarily love himself, appears not to be any such great Mystery as that of the adorable Trinity has been ever held by the Catholic Church to be.

Solut. The stupendious Mystery of the Trinity in Unity, appears not so plainly in that, as in the Consequent of it, namely, that God necessarily knowing himself, and being necessarily known by himself, constitutes two distinct Persons, and that necessarily loving himself, constitutes a third Person distinct from both the other two, whilst every one of them by reason thereof (as hath been shewn) is an incommunicable Substance, notwithstanding that there be no

more but one only Subſtance in God.

Object. 2. Inaſmuch as every one of the Three Perſons is ſaid to be an incommunicable Subſtance, there ſeems rather to be Three entire Subſtances, than only one.

Solut. It doth not neceſſarily follow, that becauſe the Father is an incommunicable Subſtance, the Son an incommunicable Subſtance, and the Holy Ghoſt an incommunicable Subſtance, that therefore there are three ſeveral Subſtances; for the Subſtance of any one of the three Perſons is not a ſeveral Subſtance from the Subſtance of the other Two, whilſt the very ſame numerical Eſſence, Nature or Being is God knowing himſelf, God known of himſelf, and God loving himſelf known. And yet becauſe there is nothing at all accidental in God (*ſect.* 1. *par.* 11.) but every thing in him is ſubſtantial; and that to know, and to be known, and to love what is known, as ſuch, cannot poſſibly be the ſame; we muſt of neceſſity, hold, that the Divine Nature is ſubſtantially One, but relatively More; or that the Subſtance of God is diſtinguiſhed, yet not into more Subſtances, but into more Relations ſubſiſting in the ſame Subſtance, whence there are three Subſiſtences in one Subſtance, or a *Trinity of Perſons in Unity of Eſſence.*

SECT.

SECT. III.

The Univerſe was created by God. There was no præ-exiſtent Matter whereof it was made. It is not of the Nature and Eſſence of God. It neither could have been eternal for Duration, nor infinite in Extenſion. There is no Endleſs Number of Worlds. The Univerſe is only one, the beſt for Kind that was poſſible to be created.

1. WHereas it was proved, *ſect.* 1. *par.* 6. that there is only one Firſt-Being, whoſe Exiſtence alone has no dependence on another, it muſt needs be that the Univerſe is either God himſelf, who is that firſt Being, or that it was originally derived from him in every part and parcel thereof.

2. And that the Univerſe is not God himſelf, is plain from this, that God is one ſimple uncompounded Being (*ſect.* 1. *par.* 10, 11.) whereas the Univerſe in every part of it is ſome way or other compounded, as for example, Body is compoſed of ſeveral material Atoms; Man of Body and Soul; and Angels of Eſſence and Exiſtence; and all theſe again of Subſtance and Accident. The

Univerſe therefore, with all that therein is, was originally derived from God alone.

3. And ſince the World is originally derived from God alone, every thing which it contains, muſt of neceſſity either participate and be of the ſame Nature and Eſſence which God is of, or elſe they muſt have been created or produced of nothing, there being only one firſt Being (*Sect.* 1. *par.* 6.) And that they do not participate of the ſame Nature and Eſſence with God, is clear from hence, becauſe in that there is nothing in God which is not God (*Sect.* 1. *par.* 11.) they would otherwiſe be God, which for the Reaſon given in the ſecond *Paragraph* of this *Section*, is made appear to be impoſſible. All things therefore without contradiction were at firſt created or produced by God of nothing.

4. And whatſoever is created and has motion (as all the Parts of the viſible world we are aſſured have,) the ſame could not be eternal, but muſt have had a beginning; otherwiſe there would have been an infinite Duration, an infinite number of Days, of Months, of Years already paſt, and conſequently, ſeeing one Infinite is not greater than another (for it is not Infinite to which any thing can be added) there would have been

been no more Days than Months, nor Months than Years since the Creation of the World; and yet on the contrary, seeing there are more Days than Months, and more Months than Years in the same long continuance of Time, there would have been more Days than Months, and Months than Years since the Creation, which is a Contradiction. Again, supposing the World to have had an infinite duration, and Mankind the like continuance, there was either an infinite Series of Generations of Men a thousand Years ago past, or there was not; if there was not, a thousand generations elapsed since, could not make the foregoing Number infinite; for of two Finites added together, an Infinite cannot arise. But if the Series of generations of Men was a thousand years ago infinite, then a thousand generations have been added since to that which was before infinite; and so, since nothing is infinite to which any addition can be made, the Series of the generations of Men from the Creation should be both infinite and not infinite; which is contradictory and impossible.

Object. 1. Since *God* has been from Eternity, what should hinder, but that there might possibly have been an equally continued Succession of Time together with his eternal Duration?

Solut. It is not properly affirmed of *God*, that he was heretofore, or ſhall be hereafter, but only that he IS; whence we ſee that he himſelf in Anſwer to *Moſes* asking him what he ſhould tell the People his Name was, ſaid, *I AM THAT I AM. Thus ſhalt thou ſay to the Children of Iſrael, I AM hath ſent me unto you*, Exod. 3. 13, 14. For ſince Exiſtence is eſſential to *God*, there is no diviſibility, no præterition, no futerition, and conſequently no ſucceſſion nor continuance (truly ſpeaking) incident to him. Thoſe things only whoſe Natures may be, or may not be, can be rightly ſaid to continue, when their Exiſtence is prolonged by a Cauſe without themſelves, upon whoſe pleaſure their continuance in Being from time to time depends; for that alone can properly be ſaid to continue, which in its Nature is capable to be diſcontinued. But of *God* whoſe Eſſence is Exiſtence, it cannot be properly ſaid, he has been, or ſhall be, but ſolely that *HE IS*; for what is it eſſentially to exiſt, but purely to exiſt? and what is it purely to exiſt, but purely to be? And what is it purely to be, but ſolely to be? And to ſay a thing was or ſhall be, which ſolely is, amounts in effect to this, that it ſolely is, and not ſolely is, a thing

thing impoſſible. From *God*'s Exiſtence then a Poſſibility of an eternal Duration or continued Succeſſion of Time cannot be inferred, there being no ſuch thing as an eternal Duration incident to the Divine Nature, which is eſſential pure Exiſtence, or *ISNESS*, without was, or ſhall be, in any ſort properly and truly appropriated thereunto.

5. As the World is not eternal according to Duration, ſo neither is it infinite in reſpect of Magnitude, for in caſe it were infinite in bulk and greatneſs, the ſpace from the Center of the Earth towards the Eaſt, would be either finite or infinite; if infinite, then the ſpace from the Center of the Earth towards the Weſt, North and South taken together, would not only be no greater than that towards the Eaſt (becauſe one Infinite is not greater than another) but there would alſo be more infinite Spaces in the Univerſe than one, neither of which is poſſible; not the former, becauſe three equal Spaces taken together are certainly greater than one alone, which is no greater than any one of them; nor the latter, becauſe, in regard the Univerſe is not greater than an infinite Space, it cannot contain more infinite Spaces than one; for otherwiſe it ſhould be greater than it ſelf: But if the Space from the

the Center of the Earth towards the Eaſt were finite, then alſo the Space from the Center of the Earth towards the Weſt, North and South, would be likewiſe finite, and of four finite Spaces an infinite Space cannot be made; the World therefore is not infinite in extenſion.

6. The World then is neither infinite in reſpect of an eternal duration in which it has continued, nor in reſpect of an immenſe Bulk whereto it is extended. And no leſs certain is it that an infinite number of worlds is equally impoſſible, Number and Infinitude mutually of neceſſity excluding each other, ſince no number that can be augmented is infinite, and that to the greateſt number imaginable a new Addition may be made.

And ſeeing there cannot be an infinite number of Worlds, it follows by neceſſary Conſequence that there is only one. For ſince the Divine Wiſdom and Goodneſs are no leſs infinite and eſſential to God than his Omnipotency, or any other Perfection in the Deity is, he cannot without contradicting his own Attributes (which it is equally impoſſible for him to do, as to deny himſelf, or to violate his own Nature) will or act any thing which is not according and agreeable to the higheſt wiſdom and greateſt goodneſs,

neſs, or what's the very beſt (all things conſidered) to be effected. Wherefore ſeeing it is impoſſible to create an infinite number of Worlds (*par.* 6.) and that no definite number could be ſo great, but that it would be in the Almighty's power to create a greater and greater *in infinitum*, if his Omnipotency be ſolely regarded; it plainly follows, that the creating of one World alone was, (all things conſidered) the very beſt; whilſt if it had been better to have created two than one, it would likewiſe have been better to have created three than two, and four than three, and ſo forward without end: in conſequence whereunto, it muſt needs be that one only World was created.

8. That there is then but one only world appears evident; which that it certainly is the moſt perfect for kind that could be created, may be gathered from hence, that the wiſdom and goodneſs of God being infinite and eſſential, will not permit him to do any thing but that which (all things duly weighed) is clearly beſt. For if it were otherwiſe, he ſhould not always act according to the higheſt wiſdom and greateſt goodneſs, and ſo ceaſe thereupon to be neceſſarily infinitely wiſe and good, which he cannot do

without

without ceaſing to be *God*. Nor doth it therefore follow, that, if *God* ſhould act neceſſarily, every effect of his acting would be infinite; for no created Being is capable of Infinity, this being peculiar to *God* alone, (*ſect.* 1. *par.* 7.) The Univerſe then is the beſt that it could be made; neither ſeems it to be wholly above the reach of human Reaſon to conceive in ſome competent meaſure, in what reſpect it could have been no other than what it is. For, *firſt*, it is clear by the event (not to mention, that it becomes every rational Being to communicate good, when he nothing thereby diminiſheth his own) that it was more agreeable to the divine wiſdom and goodneſs to create, than not to create. *Secondly*, It is manifeſt that the Almighty could not create any ſingle Creature or Species of Creatures ſo perfect, but that it would be in his omnipotent Power to create others more and more perfect perpetually (foraſmuch as between himſelf and any Creature how perfect ſoever, there would ſtill remain an infinite diſtance) and conſequently that it could never enter into his Mind actually to create any ſingle Creature or Species of Creatures, for that, if he had done it, he had not acted according to the higheſt wiſdom and greateſt goodneſs, becauſe

because he could still have created better. *Thirdly*, It appears consonant to Reason, that it was therefore best to create an Universe of several Beings, which in their different Natures and distinct Stations, should conspire and co-operate together to procure the most comprehensive and excellent End, that whatever could be created, should in its whole Latitude possibly be capable to effect and bring to pass under *God* the Author and principal Cause of all Good.

Object. 2. If the Almighty cannot but do what is best, he is no free Agent, and consequently it was not in his Choice, whether he would have created the World or not.

Solut. Though the Almighty cannot but do what is best, yet he is nevertheless a free Agent; for he is not at all necessitated thereunto from any thing without himself, neither is there within himself that which otherwise engages his Will than to make the best Choice (or what is most agreeable to his eternal immutable wisdom and goodness) which it necessarily always doth, but with infinite Freedom; not that there can be Election *in fieri*, or *to be made* (truly speaking) in *God*, who in that he is a pure essential Act (*sect.* 1. *par.* 9.) was from Eternity determined in his Will about all things, and

and his Choice *always made*, and *in facto eſſe*; *God* at once and ever both actually knowing and willing what is infallibly beſt, thro' the neceſſary and eſſential perfection of his Nature. So that although *God* could not but create the World, yet was the actual willing thereof moſt voluntary and free, if freedom of Will be a Perfection; for in him dwelleth the fulneſs of Perfection, *ſect.* 1. *par.* 7.

Obj. 3. If *God* did at once and ever actually know and will what is infallibly beſt, the World upon that account ſhould have been created from eternity.

Solut. There's no neceſſity of the Conſequence; for although *God* be a pure eſſential Act (*ſect.* 1. *par.* 9.) and ſo cannot have any new Thoughts ſucceeding one another, but comprehends and wills all things at once together; yet in that he not only ordains the exiſtence of them, but alſo when and how they ſhall exiſt; he might from eternity will the Creation of the World to be ſome thouſands of years only ſince (as we ſtedfaſtly believe from *Sacred Writ* that it undoubtedly was.) If it be replied, that, for the ſame reaſon, it was in the Almighty's power to have willed the Creation of the World to have been many thouſand years ſooner

ſooner than we believe it was; and if ſo, then was he not neceſſitated to create the World when he did; I rejoyn, that in regard *God* always of neceſſity acts according to his abſolute wiſdom and goodneſs (which are invariable and immutable) it follows, that what is at any time *de facto* done by *God*, the ſame is neceſſarily done by him, and for the beſt. For to have the liberty of not acting when, or of otherwiſe acting than right Reaſon dictates a thing to be done, is a weakneſs and imperfection whence Sin ariſes, from which therefore even human Nature, when perfected, is totally freed; and conſequently, ſince *God* is eſſentially perfect, he is eſſentially eſtranged from it.

Object. 4. If ſo be the Creation was the effect of *God*'s Will, whereunto it was neceſſarily determined by the Perfection of the Divine Nature, it ſhould ſeem that the Creature is not much obliged to *God* for the ſame.

Solut. Since it is impoſſible that *God*, in whom is the Plenitude of all Perfection (*ſect.* 1. *par.* 7.) ſhould create the World for any the leaſt Benefit or Pleaſure to himſelf (more than what he hath and enjoys in his own Will to communicate good) it is manifeſt that

that the End for which it was created, was the ſole Good and Benefit of the Creature; which becauſe it could not in any ſort whatever merit from *God*, as having its exiſtence and every other good by the ſole favour of his Bounty; 'tis evident, that the Creature owes it ſelf and all the good it has or ever ſhall enjoy ſolely and wholly to its Maker and Preſerver, as the principal Author and Beſtower of it. Nor ought the Gratitude to be leſs, becauſe the Benefit proceeds from ſuch Kindneſs as the giver could not be reſtrain'd from ſhewing by reaſon of his own innate goodneſs, but much the greater; whilſt a Benefit or Kindneſs done, which proceeds from Bounty govern'd by ſolid Reaſon, is more truly and really obliging than that which has no other Bottom, or firmer Foundation than the meer accidental Pleaſure of the Donor: as by the following Inſtance I ſhall endeavour to make out. Two Men being in extream neceſſity, are reliev'd by two of their Neighbors; the one chearfully gives Relief upon this conſideration, that it is a Good which his Reaſon tells him, he ought by no means to omit the ſpeedy doing of. The other affords help upon no rational ſolid ground which engages him thereto, but is meerly led by his Pleaſure,

or

or preſent Inclination to do it. The two Men preſerv'd from periſhing, receive each of them an equal Benefit; but when the one comes to underſtand that the Neighbor who reliev'd him, did it from ſuch ſtedfaſt grounds of Reaſon and Goodneſs within himſelf, that he would for certain not have ſuffered him to periſh. And when the other finds it was almoſt an equal Match, whether he had been loſt or ſav'd, in that his Safety proceeded from a preſent unſtedfaſt Inclination, 'tis obvious that the former would have cauſe to be more intimately and cordially thankful, and to love him more tenderly and affectionately that ſaved him alive, than the latter would have reaſon to be unto the other who preſerv'd him from periſhing.

SECT. IV

Man was created by God. He has an immaterial Subſtance, which is the Principle of Motion proper to him, immortal and indued with the Rational Faculties of Underſtanding and Will. He was created in a State of Innocency. What the State of Innocency was. The End for which Man was created. In what his Chief Good and Felicity doth conſiſt.

1. THat *God* is the Creator of all things, and therefore of Man, was proved *ſect. 3. par. 2, 3.* Who, in that it is evident by certain Experience, that he moves himſelf, whenever he pleaſes, after what particular manner he pleaſes, and to whatſoever Object he pleaſes (without being neceſſarily agitated by Senſe, or Paſſion, or Phantaſie, as Brutes always are) he muſt have ſome Power or Principle within him which is not material; eſpecially ſince he doth ſometimes with great Deliberateneſs and Reaſon, ſet himſelf to oppoſe what the corporeal and animal part ſolicits and prompts him to; and prevails thereby againſt the Allurements of Senſe, the Aſſaults of Paſſion, and the Inſinuations

nuations of Phanſie; which could not be, if there were nothing but corporeal Subſtance, or the animal Life in Man; becauſe Matter, Senſe, Paſſion and Phanſie make up the whole Animal; and it is not poſſible that the ſame numerical Matter, Senſe, Paſſion or Phanſie ſhould have at the ſame time quite contrary Motions, Inclinations, or Impulſes, croſſing, oppoſing and controlling one another, and therefore it muſt be ſome other Power reſiding in Man, which reſiſts and maſters their Motions, Inclinations and Impulſes.

2. There is then in Man ſomething beſides corporeal Subſtance, and conſequently ſomething which is not ſubject to Corruption, but is of an indiſſoluble and immortal Nature. For ſince Corruption is the diſſolution of a thing compounded, and diſſolution is ſeparation, and ſeparation diviſion, which cannot be made but in ſomething that is diviſible, or may be divided into ſeparate parts, it is apparent, in regard nothing is diviſible into ſeparate parts but what is corporeal, and that Man has a Principle of Nature in him which is not ſo (*par.* 1.) that there is ſomething belonging to human Being which is incorruptible and immortal, *viz.* the active Power or Principle in Man, which

we call the Soul, ſince beſides it and the Body, there is nothing elſe conceivable that conſtitutes the whole Subſtantial Frame of Man.

3. Man's Soul then is of an immortal Nature. And ſeeing we experience within our ſelves, that it has a Faculty to frame Notions of things conceived, to it by the Senſes; and from Notions put together, to make Judgments; and from thoſe Judgments orderly diſpoſed, to infer, or find out ſome Truth whereof it was ignorant before; the Soul is ſaid to be Rational, or endued with Reaſon; for by Reaſon is meant a Power in the Mind of Man which enables him to proceed from the knowledg of one thing to the knowledg of another, by due Conſequences made to that intent and purpoſe. The Soul then has a rational Faculty or Ability whereby it diſcovers the Truth of things, and this Faculty we uſually call the Intellect or Underſtanding.

4. And foraſmuch as the End and Benefit deſigned by Nature to accrue to Man by the knowledg of things, is to diſcern what is convenient or inconvenient, or good or evil for him; and that it would be to ſmall purpoſe nevertheleſs to attain thereunto, if he had not a Faculty or Power enabling him to

to apply himſelf to that which is good, for the obtaining of it; and to decline that which is evil, for the avoiding of it; 'tis clear, that, ſince God and Nature make nothing in vain, there is in Man a Faculty by which the Soul is impower'd to deſire good for the acquiring of it; and to have an averſion to evil, for the avoiding of it; which Faculty is called the Will or rational Appetite, becauſe framed by the nature given it by *God*, to follow the Dictate of Reaſon.

5. Wherefore ſeeing the all-wiſe and all-good *God* was the Creator of Man, who conſiſts of Soul and Body, 'tis manifeſt that he had by Creation not only an Underſtanding and Will, whereby he was capacitated to apprehend and deſire what was truly good for him; but had likewiſe a Body duly qualified to contribute its aſſiſtance towards the fruition of the ſame.

6. And ſince nothing is good to Man as Man, but either that which of all things is moſt convenient for him, or which will do him moſt good (and is therefore called his chief Good) or elſe ſomething that is uſeful and beneficial to him for procuring the ſame; 'tis plain, that Man in the ſtate wherein he was created, underſtood what was his chief

Good, and what the proper Means whereby to procure it were, and made uſe likewiſe of the ſame, ſeeing his Intellect was clear, his Will upright, and his Body in a frame duly ſubſervient to the ſame (*par.* 5.)

7. Which chief good of Man, in regard he is compoſed of Soul and Body, muſt be ſomething that is beſt, either for the Soul alone, or the Body alone, or for both together. That Man's chief good cannot conſiſt in what is beſt for the Body alone, is evident from this, that the Soul is undoubtedly the more excellent part of Man; ſo that what is beſt for the Body (be it what it will) muſt of neceſſity be ſome good which is conſiſtent with the good that is beſt for the Soul.

8. And what is beſt for the Soul, the ſame muſt give the greateſt and higheſt Perfection to it which it is capable of. And the greateſt and higheſt Perfection which the Soul is capable of, muſt needs conſiſt in that which will moſt of all perfect the prime Faculties thereof, which being the Intellect and the Will (*par.* 3, 4.) 'tis manifeſt that that which will moſt perfect thoſe two Faculties, is beſt for the Soul.

9. And ſince the Intellect is a Faculty of Knowing, and the Will of Deſire; the utmoſt

moſt Perfection of the one will be the largeſt and higheſt Knowledg; and of the other the greateſt and nobleſt good which they are reſpectively capable of.

10. Wherefore ſeeing the Object of the Intellect or knowing Faculty is Truth; and that the more a Man knows, he is both the more deſirous and more capable ſtill of farther and higher Knowledg; 'tis apparent that the Intellect could not be perfected to its utmoſt Capacity by the Knowledg of all created Beings, if really poſſeſſed thereof, becauſe there would be a more excellent Object than all that, ſtill unknown, to wit, the prime independent Being, which is the Origin and Cauſe of all created Being. The Knowledg therefore of the prime independent Being, ſo far as is attainable by Man, will alone be the utmoſt Perfection of the Intellect.

11. And foraſmuch as the Will is a rational Appetite deſirous of good, and conſequently, if it follow the Courſe of Nature imprinted in it firſt by *God* (*par.* 4.) will certainly deſire above all things that which the Rational Faculty of Knowing, the Intellect, directs unto as the greateſt and nobleſt good; it muſt needs be (ſeeing the Intellect, if it judge according to right Rea-

ſon, cannot chuſe but determin that the higheſt Knowledg attainable of the moſt excellent Object, is the greateſt and nobleſt good, which a Being whoſe nature is rational, can poſſibly deſire) that Man's Will ſhall never arrive at its utmoſt Perfection and Satisfaction till the Soul be filled with the higheſt Knowledg attainable of the moſt excellent Object, which is the prime independent Being, or *God* (*ſect.* 1.)

12. Wherefore ſeeing it is evident by the two laſt Paragraphs, that the Objective Perfection both of the Intellect and the Will is the prime Being under the Notion of Truth and Goodneſs, it plainly follows, that (ſeeing it was proved in the *Paragraph* above, that whatever is the Perfection of the Intellect and the Will, the ſame is the Perfection of the Soul) *God known and beloved* is the chiefeſt Objective Good of the Soul, called by Divines the *Beatific Viſion*, or *Light of Glory*.

13. And foraſmuch as from the Fruition of the *Chiefeſt Good*, the greateſt and pureſt Joy, Pleaſure and Contentment which Man's Heart is capable of, muſt of neceſſity flow; 'tis clear that the greateſt and pureſt Joy, Pleaſure and Contentment muſt accordingly flow from the *clear Knowledg of God*, or the

Beatific

Beatific Viſion; and ſuch Joy, Pleaſure and Content is *formal Perfection*, the *chiefeſt Bliſs* and *ultimate End of Man.*

14. Hence it is manifeſt, that Man was not made to enjoy, immediatly upon his Creation, the Beatific Viſion; for if he had once enjoyed it, he ſhould have been for ever confirmed and eſtabliſhed in Bliſs. For the Beatific Object once clearly ſeen, will moſt certainly be beloved and delighted in with all the might and power of the Soul, as fully ſatisfying the whole Deſire thereof. And being ſo beloved and delighted in, the Soul cannot otherwiſe chuſe, but with its whole force and ſtrength of affection perpetually deſire the ſight of it, and conſequently there can be no Divorce between the Soul and Object of Felicity, after it is once fully poſſeſſed thereof, by either withdrawing its Affections, or placing them on any thing beſides.

15. Although therefore Man by Creation (as was proved, *par.* 6.) underſtood what his chief good was, and wherein the Means convenient to procure the ſame were placed, and withal made uſe of the latter to obtain the former by; yet in regard he was not fully united to *God* in perfect Love thro' the beſt Knowledg of him, 'tis plain that tho the

ſtate

ſtate of Creation was a ſtate of Innocency, Uprightneſs or Integrity, in that Man's Heart was right towards *God*, yet was it not a ſtate of Perfection from which he could not depart or fall.

Object. If Man's own Felicity be the ultimate End for which he was created, as was ſaid above, *Paragraph* 13. how is it that *God's Glory* is ſo univerſally held, as we know it is, to be the *Final Cauſe* of the whole Creation?

Solut. Man's Felicity, and the glorifying *God* for ever by the Saints in Heaven, are not two ſeveral diſtinct things, but one and the ſelf ſame thing. For ſince Felicity is the greateſt and pureſt Joy, Pleaſure and Contentment flowing from the Beatific Viſion which Man's Soul is able to contain, (*par.* 13.) and that this very Joy, Pleaſure and contentment doth not at all differ, ſave only in Words, from loving *God* with all the Heart, and with all the Soul, and with all the Mind (for what is it ſo to love *God*, but to take delight in him with the whole power and ſtrength of the Soul?) 'tis plain, that ſuch Love (or perpetual, firm and full adherence to *God*, as the moſt deſirable Object, with plenary ſatisfaction) being the ſublimeſt & perfecteſt Act which Man's Soul

can

can exhibit to *God*, is to give him the greateſt Honour and Glory, or to own his tranſcendent Excellency above all other things in the beſt and nobleſt manner which the Soul is able to do. And to this only Act of glorifying *God*, all other Acts of Honour to be given unto him, as inferior to it, do, by Divine Deſignment, directly tend. For to love *God* upon Earth above all things, is only a lower degree of the glory which is to be conſummated in Heaven. Neither is that great and juſt Opinion and Reverence which every created intelligent and rational Being ought to have to and for the Almighties adorable Excellence, Attributes and Counſels, the final Honour which *God* requires; for an Aſſent of the Underſtanding however ſtrongly and reverently given to the Truth of all theſe, is but a ſubordinate and ſubſervient Act of Honour intentionally deſigned by the Requirer of it, to procure and effect a correſpondent Act in the Will, of taking Delight in them, as the only ultimate and perfect Act of glorifying *God*; whilſt every Act of Honour whatſoever done by the Intellect, is not only eminently contain'd therein, but is alſo rendred in a more excellent way thereby, than immediatly in it ſelf, for to place ones whole Delight

light in the contemplation of the Divine Excellence, Attributes and Counſels, is evidently a more noble Act of honouring *God*, than only to give a full and reverent Aſſent to their Truth, ſince he that does the latter, does the former alſo, and with all the advantage which the operation of the Will moſt vigorouſly re-enforcing and elevating the operation of the Intellect by the Souls ſtrongeſt Affections can perform. To which ſupream and comprehenſive Act of glorifying the Divine Majeſty, ſince it is nevertheleſs impoſſible that the Almighty and All-ſufficient ſhould have any regard at all in reſpect of an Advantage either of Benefit or Pleaſure expected to accrue thereby to himſelf (becauſe Perfection being eſſential to the Deity, (*ſect.* 1. *par.* 7.) the Divine Nature is even to contradiction incapable of acquiring or receiving any manner of Profit or Pleaſure from the beſt Performance of his Creature) it is manifeſtly plain that God's Deſign in creating Man, was not to receive, but to communicate good. Nor indeed is that Courſe of doing good, without expecting a requital unagreeable to Human Nature it ſelf, which, in that it is Rational, would prompt every one to do good to others, without expectation of any Return

turn to be made for the ſame, provided that he himſelf ſhould not ſuffer any harm, loſs, or want thereby; as the Almighty moſt undoubtedly can never in beſtowing Benefits, poſſibly do; who when he has given all that he can, will have nothing leſs himſelf, than if he had not given any thing at all.

SECT. V.

Man is fallen from the State wherein he was created. The manner of the Fall explicated. The eating of the Tree of the Knowledg of Good and Evil was forbidden because of the Evil which God certainly knew would enſue from the very eating thereof.

1. FOraſmuch as the full Fruition of the Beatific Object is Man's Chief Good, and the End for which he was created (*ſect.* 4. *par.* 13.) 'tis conſequent thereunto, that it alone is to be deſired and ſought after for its own Cauſe, and other things ſo far forth only as they are inſtrumental and ſerviceable in ſome reſpect or other for the Conſtitution of it, if ſo be the primitive courſe of Nature inſtituted by God (*ſect.* 4. *par.* 5, 6.) be

be purſued and kept to. Wherefore, ſince it is found by daily Experience, that Man is ſo far from loving God alone for his own ſake, and other things in order only to the enjoyment of him, that he loves the things of this World more than he loves God, and prefers the poſſeſſion of them before the fruition of his Maker, 'tis evident, that Man has deſerted the primitive Inſtitution of Nature, and is manifeſtly fallen from the State and Condition wherein he was created.

2. But becauſe Contraries are made more plainly to be ſeen by their Oppoſites, 'twill be conducible to the better underſtanding of the ſtate whereto Man fell, to ſhew more fully than has yet been done, in what his ſtate of integrity principally conſiſted, which was this; *Firſt*, That the Intellect was indued with the true Knowledg of God, ſo that Man by Creation underſtood his Maker to be the Author and End of all things, and the ſole ſovereign Good of the Soul, and withal ſufficiently knew what Duties he was to perform in order to the obtaining of the ſame. *Secondly*, That the Will was aright inclined to both, I mean Man's Sovereign Good, and the Duties conducible to the acquiring of it, and put him upon

upon the due exerciſe likewiſe of the ſame. *Thirdly*, That the ſenſitive Appetite was not immoderately bent upon any thing, but was totally ſubject to the pleaſure of the Will. And, *Fourthly*, That the Animal Spirits with the whole frame and compoſure of the Body, were of ſo equal and regular a Temper, that no diſturbance or unruly Motion proceeded from them to excite the ſenſitive Faculty to any inordinate Deſire. The mentioned Rectitude of the Rational Powers we find within our ſelves to be diſſolved, and the Diſpoſition of the whole man to be changed and altered, whilſt by the Senſes the animal Spirits are vehemently often excited, and the ſenſitive Appetite from thence inflamed to ſeveral Luſts, by which the Will is moved to ſundry inordinate Deſires, and the Intellect through them is either darkened that it cannot clearly ſee Truth, or elſe is diverted and turned away from the due Conſideration of it. Whence it is abundantly manifeſt, that Man has loſt the Integrity which his Maker at firſt conferred on him.

3. Now foraſmuch as the irregular Diſtemper which Man has contracted, is not only known to be at preſent Epidemical; but that the Writings of old aſſure us, by the Diſputes had about the Origin of Evil,

and

and otherways, that it has univerſally infected Mankind for a long time, yea and that we have moreover ancient Records of *Divine Authority* conveyed to us by unqueſtionable Tradition, which aſſure us that it was derived to us from our firſt Progenitors, it will import much towards the carrying on of my Diſcourſe, to underſtand how this Diſtemper befel them, and by what means it becomes tranſmitted to their whole Poſterity. The former of which, becauſe the *Divine Oracles* themſelves clearly ſhew, we may by conſulting them, be certainly acquainted therewith. And theſe tell us, that God having given in the ſtate of Innocency this Command to Man being placed in Paradice; *Of every Tree of the Garden thou mayeſt freely eat: But of the Tree of the Knowledg of Good and Evil thou ſhalt not eat of it; for in the day thou eateſt thereof thou ſhalt ſurely die*, Gen. 2. 16, 17. Our firſt Parents wilfully brake it by eating of the forbidden Fruit, *Gen.* 3. 6. Where we read, *And when the Woman ſaw that the Tree was good for food, and that it was pleaſant to the eyes, and a Tree to be deſired to make one wiſe, ſhe took of the fruit thereof and did eat, and gave alſo unto her Husband with her and he did eat.*

From

4. From this Text 'tis obvious to gather that the Tempters Words to *Eve* were but one Motive of three which prevailed with her to eat of the forbidden Fruit; the whole Progreſs of the Temptation ſeeming plainly to have been this. The Words ſpoken by the Tempter to *Eve*, viz. *God doth know that in the day ye eat thereof, then your Eyes ſhall be opened, and ye ſhall be as Gods, knowing Good and Evil. Gen.* 3. 5. raiſing ſome wavering thoughts in her, whether ſhe ſhould eat of the Fruit or not, induced her to fix her Eyes more earneſtly on it then ſhe had formerly done; whence being more taken with its Beauty than before ſhe had been, (for the Text by ſaying, *when ſhe ſaw it was pleaſant to the Eyes*, gives us to underſtand, that ſhe had not been ſo much delighted with the ſight of it at other times, as ſhe was at that) the phanſied Sweetneſs of the Taſt, and delicious Nutriment which it would afford, (meant by theſe words, *When ſhe ſaw 'twas good for Food*) and the expected benefit and pleaſure of being made wiſe in a moment, wrought all of them together ſo ſtrongly on her Phantaſie, that the Animal Spirits were drawn thereby from their native equal diſtribution in the Body, to flock in

greater abundance than uſually to the Seat of the ſenſitive Appetite, which cauſed an immoderate Luſting after the Fruit therein; with which the Will growing, through the Appetites ardency of Deſire, more and more affected, ſtifled at length the Exerciſe of Reaſon, and then fully yielded to the Temptation.

5. The Fruit being taſted, pleaſed ſo well *Eves* Palate, and reaching her Stomach, was ſo grateful to it, that ſhe ſtaid not to try what further effect would be wrought by it, but went to *Adam* that he might partake with her of her newly acquired Delight and Satisfaction; *ſhe gave alſo* (ſaith the Text) *unto her Husband with her, and he did eat*, *Gen.* 3. 6. That *Adam* tranſgreſſed the Command of God in eating of the forbidden Fruit, as well as *Eve*, is clear then we ſee by *Sacred Writ*; but the Manner how he was drawn to do it by the Woman, is not ſo evident in *Scripture*, as how ſhe was overcome by the Serpent; yet thus far however we are aſcertain'd by that infallible Teſtimony, that it was not done by Arguments which deluded his Underſtanding, ſeeing we read that *Adam was not deceived*, 1 *Tim.* 2. 14. *but by hearkning unto* (*or obeying*) *the Voice of his Wife*. *Gen.* 3. 17.

17. And it will not be difficult to make out the reſt by Reaſon. For if we firſt reflect how Women by their ſmiling Looks, ſweet Words, and amorous Geſtures often overrule their kind Husbands (of which ſort *Adam* was undoubtedly one) and induce them to do, what otherwiſe they would abſtain from. And if Secondly, we conſider, that the Fruit of the Tree of the Knowledg of Good and Evil being ſweet and delicious, and for that greedily fed upon by *Eve*, would not only quicken and augment her animal Spirits, but would alſo by its too much Nutriment, enflame and overheat her Body, (of an equal Temper, till ſhe had liſtened to the Tempter) and thence excite Venereal Deſires (which are apt to enliven the Luſter of the Eyes, the Briskneſs of the Countenance, and the Amorouſneſs of the Geſture) in her, and ſo render her more delicate and taking than ſhe had formerly appear'd to be, 'twill be the leſs wonder that *Adam* ſhould be ſurpriſed, and *hearken to the Voice of his Wife*; eſpecially if withal it be minded that the State of Integrity conſiſted more in the even and unbyaſs'd Frame and Conſtitution of the Body and Soul of Man, than in the ſtrong Habit of Virtue which was by de-

grees through the frequent Exerciſe of pious Duties perform'd to grow to perfection) in the Soul, as is manifeſt by this, that diverſe both Men and Women under the Goſpel Diſpenſation, have through the Power of Chriſtian Virtues, encountred far ſharper Tryals of their Obedience to Gods Commands, and victoriouſly triumphed over them, than thoſe which our Prime Parents were at the firſt aſſault eaſily vanquiſhed by, as the Multitude of Holy Confeſſors, and glorious Martyrs abundantly teſtifie.

6. Thus our firſt Parents fell, that is, they eat of the forbidden Tree, by which they were deprived of that Eſtate, which if continued in, would have made them at length for ever happy; ſeeing that before their conſenting to eat, their Minds were placed chiefly on God, and ſo only on other Things as ſubſervient and tending to further the full Fruition of him, by loving him with all the Heart, with all the Soul, with all the Strength, and with all the Mind. But as ſoon as their Deſires were ardently ſet on the coveted Fruit, their due Conformity of Mind to God was violated thereby, in that their Affections were turned away from the due Love of God to the inordinate Love of the Apple, by which they departed

ed from their Original State, in preferring the Vanity of a Senſual Pleaſure before the Spiritual Delight of the Soul.

7. After the forbidden Fruit was eaten and digeſted, our Prime Progenitors were yet more eſtranged from their Maker by ſtrong Venereal Deſires which it raiſed in them; ſtrong I ſay, becauſe if they had continued in their firſt Eſtate, thoſe Deſires would have been wholly regulated by their Rational Faculties, and not at all violent; whereas after the Digeſtion of the Fruit, they were inflamed with immoderate Luſt to each other, whence looking towards the ſatisfying of their Carnal Appetite, their Spiritual Love to God as their Sovereign Delight ſtood at a ſtill greater diſtance thereby. For that the Fruit, through its deliciouſneſs and nutritive Nature, excited them to Venery (beſides that Phyſitians inform us, that Sweet being compounded of what is moderately hot and moiſt is very nutritive, and generative Seed the Superfluity of Nutriment) may be eaſily gathered from *Gen.* 3. 7. compared with *Gen.* 3. 11. whilſt it is ſaid in the ſeventh Verſe, *And the Eyes of them both were opened, and they knew that they were naked, and they ſewed Fig-leaves together, and made themſelves A-*

prons; and in the eleventh *Verſe* God replying to *Adam*, who had rendred this Excuſe for hiding himſelf, that he was afraid becauſe he was naked, ſaid, *Who told thee that thou waſt naked? haſt thou eaten of the Tree whereof I commanded thee, that thou ſhouldeſt not eat?* fairly intimating that the eating of the Tree was that which diſcovered to our firſt Parents their Nakedneſs, not ſo much by putting them in mind of their Sin, as by manifeſting of their Shame, the latter of which it was that troubled them, not the former, as ſeems evident by their covering of their Nakedneſs, and excuſing their eating of the Fruit. So that this which was their Fault gave them not their Diſturbance, but 'twas the Effect thereof that cauſed their Trouble, to wit, their Nakedneſs, or the ſwelling Motion of their Generative Parts, not then under the abſolute Power and Command of their Wills, as they had formerly, no leſs then the reſt of the Members of the Body, always been; which thing being aſhamed of, they ſought to cover thoſe unruly Parts by ſewing Fig-leaves together, and making themſelves Aprons to hide them with. Nor is this a new Interpretation of the Paſſage, as the great St. *Auſtin* will witneſs, whoſe Words are theſe;

theſe; *Poſteaquam Præcepti facta eſt tranſgreſſio confeſtim gratiâ deſerente Divinâ, de corporum ſuorum nuditate confuſi ſunt, unde etiam foliis ficulneis, quæ forte a perturbatis prima comperta ſunt, pudenda texerunt, quæ prius eadem Membra erant, ſed pudenda non erant ſenſerunt ergo novum motum inobedientis Carnis ſuæ. tanquam reciprocam pœnam inobedientiæ ſuæ.* (*Aug. de Civitate Dei Lib.* 13. *Cap.* 13.) i. e. *After a Tranſgreſſion of the Precept was committed, the Divine Grace ſtraightway deſerting them, they were troubled for the Nakedneſs of their Bodies, whereupon they covered with Fig-leaves, which haply they firſt in their Perturbation met with, their undecent Members, which before were the ſame Members, but were not undecent; they felt therefore a new Motion of their diſobedient Fleſh, as a reciprocal Puniſhment of their Diſobedience.*

SECT. VI.

Original Sin the natural Conſequent of eating of the forbidden Fruit, and how? What Original Sin is? God cleared from being the Author of it. Actual Sin is excited by Original. All Miſeries incident to Man, as well as Sin, are the bitter Fruit of the Tree of the Knowledg of Good and Evil.

1. AFter the Equability of Temper in the Bodies of our Common Parents was corrupted, (*Sect.* 5. *Par.* 4.) the ſame Objects, which had no power to move the ſenſible Appetite of themſelves before, more than was convenient, would now raiſe a different Motion in it, by reaſon the ſame Cauſes in a Subject diverſly diſpoſed will have different Effects. Wherefore ſince there would be a perpetual Commerce between the Senſes of our firſt Parents and corporal Agents from every hand, inceſſantly almoſt beating on them with Objects grateful to the now corrupted ſenſitive Appetite, the Inequality of their Bodies Temper once begun, could not chuſe but ſtill continue, And in regard the Seed of Generation

neration is an Extract from the Body, participating of the Nature and Qualities of it, the male Diſpoſition of our Prime Progenitors Bodies (never to be reſtored to their primitive Conſtitution) would be tranſmitted by propagation to their Children, and from them to their Off-ſpring, and ſo ſucceſſively downward to the Worlds end.

2. Wherefore ſince we are convinced by conſtant Experience that Mans Body, by reaſon of its cloſe Conjunction and Union with the Soul, has ſuch an Influence on it, that it certainly inclines it to all manner of Affections which the animal Parts excites it to, except when Reaſon prevails with the Will to reſiſt the Motions of the ſenſitive Appetite, (which cannot be while the Intellect is uncapable of the Exerciſe of Reaſon) 'tis manifeſt that, ſeeing Children in the Mothers Womb have not at all the uſe of Reaſon, there will be in their Souls an Inclination or Habitude agreeable and correſpondent to the Diſpoſition of their corporeal Part, which, in that it is begot and conceived of Seed iſſuing from diſordered Bodies, will it ſelf be in diſorder, and thereby cauſe an unanſwerable diſorderly Diſpoſition in the ſenſitive Faculty, inclining it to Objects of ſenſe, and that again work a pro-

proportionable inordinate Habitude in the Will, which bereaving it of the due Inclination it ought to have towards the true Object of Felicity, cauſes a Want of that Original Diſpoſition of Soul, which ſhould and would have been in Children, if ſo be Man had continued in the State of Integrity; which Want is that Malady of the Soul Men call Original Sin, or Privation of Original Righteouſneſs, and is the Conſequent, in the manner above explain'd, of eating the forbidden Fruit.

3. By this Explication of Original Sin, God is juſtified, and cleared from all Suſpicion of being cauſe thereof; whereas, if the Sin of *Adam* was transferred to his Poſterity, becauſe their Wills are included (as ſome ſay) in his, I ſee not how the Almighty could be cleared from being the Author of it. For ſince the Wills of Children are not really and truly by Nature in the Wills of their Parents (for otherwiſe all Children ſhould of Right be guilty of all the Sins of their Parents) the Wills of *Adams* Progeny could not be included in the Will of *Adam*, unleſs God, in whoſe Power the Wills of all Men are, would for his Preaſures ſake have it ſo. If therefore by Gods meer voluntary Conſtitution the Wills of

Adams Poſterity be included in *Adams* Will, it follows, that by the ſame Conſtitution the Sin of *Adam* is his Poſterities Sin alſo, in that the very Reaſon why the Sin of *Adam* becomes the Sin of his Poſterity, is becauſe their Wills are voluntarily conſtituted by God in his Will, which, if it were true, would make God the Author of Original Sin.

Object. 1. If Original Sin be derived from *Adam* by Propagation, it cannot be a Privation of Original Righteouſneſs, becauſe Privation is the meer want of a thing, and not a Poſitive thing which may be propagated.

Solut. There are two things to be conſidered in Original Sin, an Habitude or Proneneſs in the Will towards the Enjoyment of the Creature, and a Want of Original Righteouſneſs, or Diſpoſition of the Soul towards God, which it had by Creation. Now although the Want of Original Righteouſneſs be truly and properly Original Sin, (becauſe if there were no want of that, there would be no Original Unrighteouſneſs) yet in that the native Habitude or Proneneſs of the Will towards the Creature (*Par.* 2.) inſtead of God, is the reaſon why the Soul becomes deprived of Original Righte-

Righteouſneſs, that Habitude or Proneneſs of the Will is alſo called Original Sin (which that, and how, it proceeds by means of natural Generation was ſhown in *Par.* 1. 2.) And it is ſo in all manner of Vice, that the irregular Act or Habit is not Vice formally taken; but the Privation of the oppoſite Virtue, which enſues upon that irregular Act or Habit, and yet nevertheleſs the irregular Act and Habit are both called Vice Metonimically, becauſe it is a neceſſary Reſult of each. For inſtance, an intemperate Act or Habit is ſaid to be a Vice, and yet the formal Reaſon of their Vitiouſneſs conſiſts in this, that the one (at leaſt) weakens, the other deſtroys the Virtue of Temperance, (or in caſe a Man be intemperate before, they render it more difficult for him to become Temperate, by ſtrengthening or encreaſing his Intemperance) for it is impoſſible that any thing ſhould be morally evil, but as it deprives of ſome moral Good, or weakens it, or puts a Man farther from it; for if by Intemperance a Man were not a whit the leſs Virtuous, he would not be one jot the more Vitious, than if he were not Intemperate at all. And the like may be as truly ſaid of any other irregular Act or Habit of the Will. If it be urged, that

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in caſe Original Sin deſcend in the manner before deſcribed; by propagation, it would rather be derived to us from our immediate Parents, than from our Firſt, ſince another Temper of Body is communicated by them to us, then what was derived from *Adam* to his own Children, (as is evident from the manifold different natural Diſpoſitions we meet with in young Children) and yet Original Sin is ſolely fixed to the eating of the forbidden Fruit; my Anſwer is, that though it be very true that Infants receive another Diſpoſition from their more immediate Progenitor, than what has been perpetually derived from *Adam*, and conſequently that ſome of them alſo have a greater propenſity to Vice through the perſonal Faults of their nearer Anceſtors and Parents; yet in that the whole Stock of Mankind, ever ſince *Adam*, has had a proneneſs from their Conception, to the Creature, in room of the Creator, by reaſon of the firſt Tranſgreſſion; Original Sin is rightly imputed to the eating of the forbidden Fruit, it being certain that from that Fault alone (though there had never been any other) therewould have enſued a Want of Original Righteouſneſs in all Mankind.

Ob-

Object. 2. If Original Sin proceed from a Proneneſs in the ſenſitive Appetite towards the Creature, and that from the unequal Temper or male Diſpoſition of the body; unleſs the Body be reſtored to its primitive Conſtitution, (which is not to be expected) no Man ſhall ever be quit or clear from Original Sin in this Life.

Solut. Although Concupiſcence be never totally rooted out of the ſenſitive Faculty in this Life, yet it doth not always (as it does Infants who have not the uſe of Reaſon) neceſſarily ſo influence the Will, as it does the ſenſitive Appetites (and the Will is the only proper Seat of Sin) but may through a virtuous Courſe of Life, be ſo far maſtered and ſubjugated to the Power and Command of the Will, that it ſhall be able to give but ſmall and ineffectual diſturbance to the Rational Faculties; which actually falls out, ſo often as the Soul acquires the Habit of Virtue, whereby it obtains a ſincere Affection to God as its Sovereign Good; for ſuch Affection or Charity (as ſhall be ſhown afterward, *Sect.* 11.) not only frees the Soul from Original, but all other mortal Sin likewiſe, whilſt it is thereby formally juſtified and put into a State of Grace and Salvation.

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4. The mentioned Difficulties about Original Sin removed, I go forward to ſhew, that as Original Sin proceeds from our firſt Parents eating of the Tree of the Knowledg of Good and Evil; ſo doth Actual Sin from Original, as the Source and Spring from whence it flows. For Original Sin being a Want of Original Righteouſneſs by reaſon of an Habitude or Proneneſs to the Love of the Creature, in the Soul; that Habitude or Proneneſs, when the Intellect is once capable of actually apprehending an Object of ſenſual Delight, will be apt to proceed to an actual Deſire, which is actual Sin; unleſs ſome rational Motive be offered by the Underſtanding, which ſhall prevail with the Will to prefer the Spiritual Joy of the Mind before the ſenſual Pleaſure of the Body; which, for cauſe that ſhall be ſhewn *Sect.* 9. cannot generally (if at all) be, but by virtue of ſupernatural Helps from God.

5. And not only Sin both Actual and Original, but all ſorts of Miſeries likewiſe which befall Mankind, proceed from eating of the forbidden Fruit. For as for Infirmities, Diſeaſes, Sickneſs, and Death, they, at firſt ſight almoſt, ſhew whoſe ugly Brats they be. For what is Death but a ſepa-

ſeparation of Soul and Body? and whence comes this, but from ſome either exceſs or defect of Humors in the Body? and neither of theſe had been found in the World, if the ſame Conſtitution of Body had ſtill continued in all Mankind, which was in our firſt Parents, till they were induced to eat of the forbidden Fruit. For ſince in theſe words, *Duſt thou art, and to Duſt ſhalt thou return*, *Gen.* 3. 19. is contained part of *Adams* Doom, it appears, that if he had not ſinned, he had not died; that is, if he had not eaten of the Tree of the Knowledg of Good and Evil, he had not been deprived of that Conſtitution of Body, which would always have preſerved him alive. And for Diſeaſes and Sickneſs, what elſe are they, but Male-diſpoſitions of the Body, ariſing from an undue Mixture of Humors, or from ſome Obſtruction (both which the State of Innocency was clear and free from) tending to Death? So that a Diſeaſe or Sickneſs as ſuch, may be rightly ſaid to be Death or a Diſſolution begun; which verifies in a literal ſenſe (over and above the myſtical) the words ſpoken by God to *Adam*, *On the day thou eateſt thereof thou ſhalt ſurely die*; for the juſt Temper of his Body was then corrupted when the Temp-

Temptation prevailed, the first cause of all the succeeding Alterations, which brought it by degrees to dissolution. And as to Infirmities, whereunto add corporal Exuberances and Defects, do they not all come from an unequal Quantity and Disproportion of Seed, or elementary Principles which befel Mans Body at first from eating of the Apple or Fruit? Grief then, together with Discord, Damnation and Hell, remain only to be spoken of, which when I have first answered an Objection that here offers it self, I shall make known whose foul and cursed Off-spring they likewise be.

Object. 3. 'Twas said *Sect.* 4. *Par.* 12. that Man was created to enjoy the Beatific Vision, which how he could have done, if so be our first Parents had continued innocent, and never have died, is not easie to conceive.

Solut. It is easier to conceive that, then how, if Mankind had been immortal, the Earth should have born them; for the Multitude of Men by a perpetual Generation would have exceeded the number of Atoms in the Universe. But in case we reflect how that the State of Innocency was not a State of Perfection, (*Sect.* 4. *Par.* 15.) and yet that Man was created to attain

Perfection in the full Fruition of God by Intellectual Viſion, (*Sect.* 4. *Par.* 12.) 'tis not difficult to gather, that *Adam* and his Poſterity, if they had perſevered in Innocency, ſhould have been exerciſed for a time in ſuch Duties, Ways and Means, as would have only prepared them for the Everlaſting Enjoyment of God, which becauſe it is placed in the perfect Love of God clearly ſeen, (*Sect.* 4. *Par.* 13.) thoſe Duties, Ways and Means muſt have been ſuch, as would from time to time have excited and encreaſed their Affection to God, as namely obſerving, admiring, and lauding his excellent, and wonderful Power, Wiſdom, and Godneſs manifeſted in the admirable Works of the Creation, and the continual Preſervation of them; which when they had ſo long and effectually done, that they could have been no longer ſatisfied with beholding the Creator in the Glaſs of the Creature, their Deſire of ſeeing him in Himſelf would have grown ſo vehement, that they could have had no Reſt without ſeeing him face to face; and conſequently, ſince the Almighty had made them for that End, and appointed thoſe Means they had uſed to fit them for it, 'twould have been altogether becoming, and conſentaneous to, his

his unchangeable Goodneſs to tranſlate them from the Earthly to the Heavenly Paradiſe, their Natural Bodies being changed into Spiritual Bodies, (and thereby made unmeet to live on the Terreſtial Globe) like as St. *Paul* ſays of thoſe that ſhall be found alive at the day of Judgment, *Behold I ſhew you a Myſtery, we ſhall not all ſleep, but we ſhall all be changed.* 1 *Corinth.* 15. 51. *And again, Then we which are alive ſhall be caught up together with them* (*i. e.* the Dead in Chriſt, *Verſ.* 16.) *in the Clouds to meet the Lord in the Air, and ſo ſhall be ever with the Lord.* 1 *Theſſ.* 4. 17. Why all this ſhould not be rationally enough offer'd in anſwer to the Objection, I apprehend not. But yet if we ſeriouſly reflect that God is Omniſcient, and knows at once and always every thing, and by conſequence had as primarily in his Knowledg the Fall of *Adam* as his Creation, we muſt conclude that God from Eternity determined how *Adam* ſhould be dealt with after his Fall, rather than what his Progreſs to Bliſs ſhould be in caſe he fell not, when as he inerrably knew he would certainly fall. And therefore he had no earlier Thoughts of creating Man, than he had of calling him to Repentance, and of providing him a Saviour, (the Ne-

ceſſity whereof will be ſhown in the 9*th. Section*) there being no ſucceſſion of Thoughts in God concerning thoſe things whereof there is a Succeſſion in themſelves; whence he at once eternally ſaw the Creation and End of it, with all the Means, whereby it was to be ſucceſſively brought to paſs, of which we have ſome imperfect Reſemblance in a skillful Architect, who about to build a ſtately Palace, has the whole Model of the Building together in his Mind, although the Parts thereof be ſucceſſively framed, and the Materials fitted for the Work one after another. For the Omniſcient ſaw together in his Thoughts the nobleſt Univerſe of Creatures, which all Created Beings could poſſibly conſtitute for producing the moſt Excellent End that could be. (*Sect.* 3. *Pag.* 8.) Among thoſe Creatures ſome were to operate neceſſarily, ſome voluntarily, towards procuring the general grand Effect to be produced; of the latter ſort of which, Man was ordained to bear a conſiderable ſhare; who, though by original Conſtitution he might have kept his Native Integrity, yet our Bleſſed Saviours Incarnation, Doings, and Sufferings occaſioned by the Laps, were as primarily intended by God, as the very Creation it

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ſelf. For the All-wiſe and All-good God infallibly knowing what Uſe Man would make of the Freedom of his Will, deſigned his Creation no ſooner than he did a Way, which ſhould not only prevent the defeating of the End for which he made man; but would alſo be a means to advance it to an higher degree of Perfection than it could have had without it; whilſt man has by the Bleſſed Incarnation of the Son of God, (of which hereafter in the *9th. Section*) and the gracious Sequel of it, far greater Motives to the Love of God (in which Felicity conſiſts, *ſect.* 4. *par.* 13.) than by the Creation, and all other things beſides whatſoever; and conſequently a certain Means of augmenting the intenſneſs of his Affection to God, and thereby the greatneſs of his eternal Bliſs, as will hereafter be made out, *ſect.* 11.

6. This occaſional interruption over, I go on to ſhew, that Grief, Fear, Diſcord, Damnation and the Torments of Hell are ſo many ſeveral Branches of the Tree of the knowledg of good and evil. For as for Grief, it is a Paſſion which ariſes from the Senſe of an incumbent Evil, and Fear from the apprehenſion of an evil approaching; ſo that, in regard there could have no

evil happened if Man had continued innocent, there would have been neither Fear nor Grief in the World. Nor ſhould Diſcord or Wars have been found amongſt men, if their Appetites had continued regular and ſubject to Reaſon; for generally it is becauſe that ſeveral men deſire the ſame ſingle thing (which one alone can but enjoy at the ſame time) that differences ariſe, which, if the Parties concerned be Sovereigns, often grow to Wars. But whatever other cauſe of Diſſentions there be, 'tis the effect of immoderate Deſires which ſprouted from the Tree of the knowledg of good and evil. There is then no Miſery incident to Man, if Damnation and the Pains of Hell be within the Liſt, but derives its Origin from thence; which that they are, ſhall be the Work of the following Section to make appear.

SECT.

SECT. VII.

Eternal Damnation, or the perpetual Loſs of Bliſs, inevitably follows from the perpetual Alienation of the Souls Affections from God. Eternal Torments, or the Pains of the Damned neceſſarily for ever accompany their impious Deſires of preferring worldly Vanities before the Enjoyment of God. Hence by theſe two, an Averſion from the Creator, and a Converſion to the Creature, Man makes himſelf eternally miſerable.

1. SInce it has been proved (*Sect.* 4. *par.* 13.) that eternal Felicity conſiſts in the immenſe Pleaſure, Joy and Contentment that flows from the Beatific Viſion, or Intellectual Sight of God, and that the ſame Pleaſure, Joy and Contentment is the Love of Complacency, or Delight whereby the Soul inſeparably adheres to God with all its might (*ſect.* 4. *par.* 14.) 'tis plain that ſuch Alienation of the Soul's Affections from God, as ſhall for ever deprive it of ſuch adherence to him, muſt of neceſſity deprive it of everlaſting Bliſs.

2. And in regard an everlaſting deprivation of Bliſs is that eternal Miſery, which

the Schools call *Pœna Damni*, 'tis clear that Damnation, or the perpetual Loſs of Bliſs inevitably follows the perpetual Alienation of the Souls Affection from God.

3. And whereas it is impoſſible to alienate the Souls Affections from God upon his own account, becauſe in him is no appearance of evil, 'tis manifeſt that for the gratifying of ſome inordinate Deſire, as the Luſt of the Fleſh, the Luſt of the Eye, or Pride of Life, man's Soul is alienated in affection from God.

4. Wherefore if the Souls Affections be in this Life ſo bent upon Riches, Honour, Luxury, Revenge, or other worldly Contentment, that it prefers any of them before the enjoyment of God; and thence makes choice thereof as its chief Good and Felicity, or the thing wherein it is above all others delighted, it muſt needs be, that whatſoever Soul departs this Life ſo affected, muſt either forſake and leave off that its deſire, or be ſatisfied with the Fruition of the Thing deſired, or elſe be eternally tormented; for to be for ever deprived of that which the Soul perpetually longs for, will be an endleſs affliction.

5. And *firſt*, That a Soul departing this Life with an habitual affection to ſome worldly

worldly Vanity wherein it delights, cannot ever ſhake off that its Deſire, is apparent from this, that the Will (which is an eſſential Faculty of the Soul) can never be void of ſome Deſire or other, and that it is unconceivable how it ſhould part with thoſe it is habitually poſſeſſed of when it leaves the Body, ſince it is certain that the love of God in pious Souls, begun here on Earth, continues after Death, and accompanies them to Heaven (as will be ſeen *ſect.* 13. *par.* 2.) and that the Nature of Qualities or habitual Diſpoſitions, whether good or bad, as to their inherence in the Soul, is in all men alike. And *ſecondly*, That thoſe Luſts which inſeparably adhere to mens Souls after death, can never with the enjoyment of what they deſire, be ſatisfied, is as certainly true, as that their Return to the Earth to enjoy the Pleaſures of this World, ſhall never come to paſs. And *thirdly*, that men who have inordinate deſires, ſhall after death endure Torments anſwerable to the ſtrength of Affection which they have for the Things they luſt after, and cannot poſſibly enjoy, may be gathered from the afflicted miſerable condition of thoſe Perſons upon Earth whoſe Hearts are irrevocably ſet on Riches, Honour, Luxury, Revenge,

venge, &c. when they find themſelves totally diſappointed of what they earneſtly deſire. For does not Experience ſhew us, that the Heart of many a covetous Wretch is ſo cemented to his Gold, that when it is ſtollen from him, his Life, which before he would not have exchanged for Heaven, becomes his Hell, ſo as that he haſtens by the firſt thing in his way to be delivered from it? And are not the Thoughts of ſome vain-glorious and ambitious men ſo intent upon Honour, that falling into Diſgrace, their very Hearts burſt for grief of the want of that alone, amidſt the affluence of almoſt all other worldly Goods beſides? As ſad diſtreſs befals not a few forlorn Lovers, whoſe Affections are ſo faſt glewed to their Miſtreſſes, that they judge no Pain like that of fruſtrated Love, inſomuch that they chuſe the readieſt for the beſt way of offering violence to their reſtleſs weariſom Lives. What ſhall I ſay of envious and revengeful wiſhes not accompliſhed, than which no Viper can more cruelly gnaw mens Hearts? If then mens Deſires may be ſo violent, and the fruſtrating of them ſo grievous, as hath been ſaid, while the Soul is involved in a Body of Clay, how fierce will the one, and how intolerable will

will the other be, when its Operations are not damped thereby?

Object. 1. 'Tis a Maxim, That men cannot deſire what they know is impoſſible to be had; which if true, the damned cannot retain any affection for the things of this world, becauſe they are certain they muſt never return to earth to get poſſeſſion of them.

Solut. That Maxim is true only of as many as are governed by right Reaſon, but not of ſuch as are overborn by Paſſion or Wilfulneſs. For wherefore ſhould the ambitious man's heart burſt through grief for the loſs of Honour, if he either hoped to be reſtored to it again, or that his Affections were taken off it, ſince none kill themſelves with Sorrow, while there is hope of having what they wiſh; nor grieve for want of that which they have no deſire to? When the Miſer has loſt his Gold, if he either ſaw an appearance of getting it again, or found a willingneſs in his Mind to forget it, he would not be ſo haſty, as for diſpatch ſake, to be his own Executioner. Nor is the poyſonous Cup acceptable to the diſtreſſed Lover, becauſe his Miſtreſs is not at hand, but becauſe his hopes of enjoying her is at an end, and yet his deſire of mutual Embraces is no whit leſſened, but more enlarged thereby.

thereby. And if the Maxim hold not good in thoſe and other vicious men while in the Fleſh, neither will it when they are departed hence, ſeeing their Affections are ſo far from leaving them, that they are encreaſed and become more vehement by the Souls being ſeparated from its Body of lumpiſh Earth.

Object. 2. There be ſeveral Places in holy Scripture where Hell is ſet forth by ſuch a Fire as ſeems plainly to denote an external material Fire; as the *Furnace of Fire*, Mat. 13. 42. *Unquenchable Fire*, Mark 9. 43. *The Lake of Fire*, Revel. 20. 15. The Flames of Hell therefore are not an internal, but an external Fire.

Solut. Since the Reaſons given above, ſhew that the Damned are moſt grievouſly tormented with the internal and unquenchable Flames of their own ardent and perpetually fruſtrated Deſires, the Furnace of Fire, and the Lake of Fire ſpoken of in Scripture, muſt either be another Hell of tormentive Flames, or elſe but Expreſſions fitted to the Capacities of the generality of the People, (who are to be taught in Words adapted to their Underſtandings) to ſignifie unto them the extremity of the Pain and Miſery which vicious men for ever ſuffer

ſuffer after Death. But that there are more Hell-Fires than of one kind mentioned in Scripture, is no where, I think, to be met with in it. And in regard the Torments of Hell are deſcribed likewiſe, by the *Worm that dieth not*, Mark 9. 44. by *weeping and gnaſhing of Teeth*; as alſo by *outer Darkneſs*, Mat. 22. 13. as well as in the other Places, by *Fire*; and that theſe Expreſſions are certainly *Tropical* (ſince a Worm cannot gnaw upon the Souls of the Damned, which yet are held to endure the Pains of Hell before their re-union to the Body; that Spiritual Subſtances cannot really ſhed Tears, nor gnaſh Teeth; and that there is no Darkneſs amidſt abundance of material Fire) it will be, I preſume, an hard matter to produce a convincing Argument, why the Furnace of Fire, and the Lake of Fire muſt of neceſſity be literally underſtood; eſpecially ſeeing the Damned endure intolerable Pain, though there be no external Puniſhment at all in any ſort whatſoever inflicted on them. Add hereunto, that whereas in *Matth.* 5. 22. it is written, *Whoſoever ſhall ſay unto his Brother thou Fool, ſhall be in danger of Hell-Fire*; Dr. *Hammond* has it in the Margin, *liable to the Fire in the Valley of* Hinnom, which Fire being long ſince extinct, cannot in a

Literal

Literal Senſe ſignifie the tormentive Flames of Hell. Beſides, why the Pleaſures and Joys of Heaven ſhould be myſtically repreſented in the 21*ſt.* and 22*d. Chapters* of the *Revelation* of St. *John*; and yet the Pains and Torments of Hell ſet forth by Fire in the 20*th. Chapter*, ſhould admit of none but a Literal Interpretation, is a thing unaccountable. If Reply were made, that the *Apocalyps* is wholly *Myſterious*, whereas other Scriptures are ſo only here and there; I would retort, That then the Lake of Fire, *Revel.* 20. 15. is not to be underſtood according to the Letter, no more than the pleaſant Objects of Delight (*Rev.* 21, and 22. quoted before) of the *New Jeruſalem*; which if ſo, by Hell-Fire in other Places of Sacred Writ is not meant a material Fire, except the Lake of Fire in the *Revelation*, and the Furnace of Fire in St. *Matthew*, and unquenchable Fire in St. *Mark*, relate not all to one and the ſame manner of Torment; which if any one will ſay they do not, let him bring a convincing Reaſon for ſo doing, and be believed. Laſtly, Whereas if Hell-Fire be a Torment externally forced on the wicked, ſeveral Difficulties (to my apprehenſion, inſuperable) offer themſelves; as, *Firſt*, How a material Subſtance can immediately

mediately act on an immaterial which is not eſſentially united with it. *Secondly*, Why a finite Act, or a Thing done and paſt ſhould be puniſhed with endleſs Pain. And, *Thirdly*, Wherefore the Creator ſhould eternally afflict his Creature for no good at all to himſelf, for doing of that which can neither really harm, nor grieve him; eſpecially ſince that which men call Vindicative Juſtice, cannot in Reaſon be exerciſed either by God or Man, as ſhall hereafter be made appear in the 10*th. Section.* But in this other way of mens fruſtrated vicious deſires tormenting themſelves, there's no need of thoſe or any ſuch like ſtrange and unreaſonable Suppoſitions, while the damned are their own Tormentors, and yet voluntarily perſiſt in thoſe deſires wherewith they are tormented; becauſe in the Object of them is their conceived Felicity placed. For the Covetous, Ambitious, Voluptuous, or Revengeful Mind could not at all reliſh the ſpiritual Joys of Heaven, nor would exchange what it more values, for the full Fruition and perpetual poſſeſſion of them; according to that which we find elegantly ſaid by the *Author* of the *Cauſes of the Decay of Chriſtian Piety*; '*Alas what Delight would it be to the Swine to be wrapped in*

'*fine*

'fine Linnen, and laid in Odors? his Senſes 'are not gratified by any ſuch Delicacies, nor 'would he feel any thing beſides the Torment of 'being withheld from the Mire. And as little 'Complacency would a Brutiſh Soul find in thoſe 'purer and refined Pleaſures which can only upbraid, not ſatisfie him. But what ſtill more confirms the Truth of that which has been writ in this Section; according to the Doctrin aſſerted in it, Heaven and Hell are directly ſet againſt each other; and the ſeveral ways that lead unto them diametrically oppoſite to one another. For the Joys of Heaven are the fulfilling the Souls deſires in the fruition of the really chief Good of man. The Torments of Hell, the Fruſtration of the Souls deſires of ſome falſly ſuppoſed Chief Good. Virtue, the Way of Bliſs, is the preferring the Love of God before the Love of the World. Vice, the Path of Hell, is the preferring the Love of the World before the Love of God. And as the Beatified Souls according to the higher degree of Love wherewith they are affected to God, are more happy becauſe fuller of delight ſo the damned Spirits, the ſtronger affection they have to the things they luſt after, are more grievouſly tormented, the diſappointment of a ſtronger affection being more afflictive than of a weaker. *Object.*

Object. 3. According to this Doctrin, neither the Bodies of the glorified Saints would participate of Bliſs; nor the Bodies of the damned have any portion of Pain.

Solut. Not ſo; for if when the Soul abounds with Joy and Delight, it be able to quicken, chear and make brisk this dull and heavy Lump of Clay, as we ſee it doth; how much more will it through the immenſe Joys of Heaven have a powerful influence on a ſpiritual Body? And if Grief for the diſappointment of mens wiſhed deſires here can caſt them into violently ſcorching Fevers, how ſhould the exceſſive Pain of the perpetual Fruſtration of the damneds hot Luſts, but put their Bodies into an everlaſting ſtate of Burning? Beſides, ſince all Bodies muſt be contain'd in Place; as the Bodies of the Saints ſhall poſſeſs the moſt glorious which are ſuitable for them, ſo the Bodies of the damned ſhall inhabit the moſt diſmal that are proper for them; and therefore what difference of Place can contribute to Bliſs and Miſery, they'l differently ſhare therein in reſpect of that alſo.

Object. 4. Murther is a Sin that cries for Vengeance, and yet if the Torments of Hell conſiſt in the Diſappointment of mens

Deſires, there would be no Puniſhment, but only the loſs of Heaven, allotted to that moſt horrid Crime.

Solut. Murther is a crying Sin indeed; for it ſtays not for the Judgment of the World to come, but it ſelf begins its own Puniſhment here, the Mutherer being tortured and diſtracted almoſt with the repreſentation of the Act alone, whilſt it is a thing ſo deteſtable, and repugnant to the very Being of human Nature, that in deſpight of all his endeavours to the contrary, he ſtarts, and is agaſt at the horror of it, as often as it occurs to his mind (though but in ſleep, when he neither dreads the Sentence of a terreſtrial nor celeſtial Judg.) So that when after this Life, he ſhall have no intervention of neceſſary buſineſs to divert his Thoughts from it, 'twill be terrible and tormentive to him beyond expreſſion, ſince his very Eſſence will have a perpetual perfect antipathy to it, and yet he ſhall ever be haunted and infeſted with its ghaſtly and dreadful viſage. But beſides, murtherers are tormented as well as other Sinners by their fruſtrated deſires; for Good being the Object of the Will, every Creature which is endued therewith, has an affection for ſome or other either real or apparent

parent Good, and 'tis this latter that the wicked of all sorts ardently affect; though they judg in general the state of the glorified Saints to be true felicity, and their own condition a state of misery (notwithstanding that they can by no means relish the manner of delight which the Blessed have) for otherwise there could be no such Pain as *Pœna Damni*, the loss of Heaven, since none are troubled for the want of that which they have not any respect or esteem at all for; whence the very Inconsistency of the Thoughts of the damned concerning true and false Bliss, set their minds upon the Rack. To which is to be added yet another Torment which afflicts likewise, without exception, the whole Crew of reprobate Souls, to wit, the gnawing Viper of Envy and Malice towards the Saints in Bliss, in that they obtain their full desires, when they themselves are totally deprived of their own.

SECT. VIII.

The only Evil which is prejudicial to Man in reſpect of the End for which he was created, is Malum Culpæ, *the Evil of Fault; and it is either Privative or Poſitive. The former conſiſts in an Averſion from God; the latter in a Converſion to the Creature. Each of them is called Sin, the one Formal, the other Material. The greateſt Alienation of the Heart from God makes the greateſt Sinner.*

1. SEeing it was proved (*ſect.* 4.) that God created *Man*, not for any Good whatſoever to accrue thereby to himſelf, but ſolely and wholly to communicate Good to his Creature, 'tis manifeſt that nothing can harm or prejudice *Man* in reſpect of the End for which he was created, but that alone which is prejudicial to him in reſpect of his own final Good; which ſince it has been ſhewn (*ſect.* 4. *par.* 13, 14.) to conſiſt in the perfect Love of God, 'tis clear that nothing is evil to man as man, or created to inherit Bliſs, but either the very Alienation it ſelf of the Hearts Affection from God;

God; or ſomething which cauſes the ſame; or is an inducement thereunto.

2. And ſince the alienation of the Hearts affection from God, is in reſpect of God an averſion from him; and that it is evident there can be no averſion from God, (in whom there is not any the leaſt appearance of evil) but through the inordinate deſire of ſome temporal Benefit, or Pleaſure, which is preferred before him; 'tis manifeſt that in theſe two, *Averſio à Deo, & Converſio ad Creaturam*, an averſion from God, and a converſion to the Creature, is contained the whole Evil that befall man as man, or a rational Creature made to enjoy everlaſting Bliſs, ſince nothing elſe can make him fail of being eternally happy.

3. And foraſmuch as the Evil which is an Averſion from God, is a meer Privation of that Love of God which the Soul ought to have towards him, 'tis plain that actual Evil (called by Divines *Malum Culpæ actualis*, or *Peccatum actuale*) cannot be placed in an Averſion from God, but in a Converſion to the Creature.

4. Yet in regard it would be no hindrance to man's Felicity however ſtrongly his Soul were addicted to any temporal Good, provided the Soul's Affection to God were not

any thing abated thereby, 'tis clear that Sin formally taken is that Evil which is an Aversion from God, and that the Conversion of the Heart to the Creature, or the inordinate Love of the World and worldly Vanities, is Sin materially only (and not formally) considered.

5. But this notwithstanding, since it is not possible, but that the Soul which immoderately affects the Creature, or the satisfying an inordinate Desire, must of necessity have its due Affection to God hindred or abated thereby, 'tis evident that in every inordinate, immoderate Conversion to the Creature, there is always necessarily implied and involved an aversion from God, (because to love two Things, God and the World chiefly, that is, God above the World, and the World above God both at the same time, is plainly repugnant and impossible) in regard of which it is properly sinful, or formally a Transgression of the Law of God.

6. Hence it comes to pass that the external Act conceived to be prohibited by the *Divine Law*, is no real Breach thereof, save only when, and as it impedes or diminisheth the Souls due Affection or Love, which of right it ought to have to God, in order

order to its own Felicity, as shall hereafter in the explication of the *seventh* and *Eighth Commandments* (*Sect.* 19.) be made appear.

7. In the greatest Alienation therefore of the Heart from God, is the greatest sin; which Alienation because it befalls the Damned, in that their Aversion from God is perpetual, the Damned are the greatest Sinners.

Object. 1. *Sin is the Transgression of the Law of God.* 1 *John* 3. 4. and the Transgression of the Law is therefore sinful, because it is repugnant to the Divine Will, and an Offence to God.

Solut. The Definition of Sin given by the *Blessed Apostle* must needs be infallibly true; but the reason offered, why the Transgression of the Law is sinful, is none of the *Apostles*, and its truth may very well be questioned. For in case Gods Will had been absolutely set against Sin, rather than it should have been ever in the World, neither the Author nor Actors of it had received a Being, since he was the Maker and Creator of them both. And therefore it is not in respect of any Injury, Harm, or Inconvenience whatsoever that can befall the Almighty, (who is infinitely above the reach of any Displeasure or Annoyance possible to be done unto him) by the committing

ting of Sin, that he forbids it; but becauſe it is miſchievous and hurtful to the Creature in many reſpects, as hath been ſet forth in the three preceding *Sections* laſt paſt. So that the Reaſon why the Creator gave Man a Law to obſerve, was not ſimply this, that he required Obedience ſhould be given to whatſoever he commanded, but that Man through Obedience to the Law (which is a Rule, that, if rightly obſerved, will make him happy) might reap the benefit of the due Obſervance of it, as from this ſubſequent Argument will (I think) be evinced. Tho Obedience is due to be performed, but in reſpect of ſome Command given to be obeyed; no Command is to be given to be obeyed, but in reſpect of ſome good End whereunto it tends; for to command a thing either to no End at all, or to a bad End, would be irrational; ſince to do the former would be an impertinent Vanity; and to do the latter would be plain Perverſneſs; both which, ſince they are infinitely remote and eſtranged from the Nature of God, 'tis impoſſible he ſhould command any thing but for a good End. And foraſmuch as he is utterly incapable of receiving any manner or meaſure of Good, by reaſon of his infinite Self-perfection; he cannot

not poſſibly require Obedience from his Creature for any Good, either of Profit or Pleaſure expected to redound thereby to himſelf. And therefore whenever he gives a Law or Command to his Creature, he does it for this ſole End, that the Creature may be benefited thereby, in caſe a ſincere and cordial Obedience be performed unto it.

Object. 2. If God cannot poſſibly give a Command but ſuch only as tends to the Good of the Creature, it will not be in his Power to command a thing of that nature, that ſimple Diſobedience to his Will, without reſpect had to ſome or other definite Good to be obtained by fulfilling the Command, ſhould be a ſin.

Solut. That God cannot poſſibly give a Command but for ſome good End and Purpoſe, and that he himſelf is incapable of receiving any good, hath been proved before. But it doth not thence follow, that he cannot command a thing to be done without reſpect had to ſome or other expreſs definite Good; becauſe he may command a thing purely indifferent in it ſelf, to the intent that men by yielding Obedience to his Command for the Commands ſake, may be inured to ſubmit with readineſs and chear-

fulneſs

fulneſs to his Will in *all* things, which whoſoever doth, cannot fail of being at length eternally happy, becauſe the moſt of his Precepts at leaſt (as in *Sect.* 11, 12, 13, 14, 15, 16, 17, 18, 19, 20. will be ſeen) are proper means in themſelves for procuring mans Felicity; which the performing of things wholly indifferent in their Nature, when enjoyned by God, (if any ſuch there be) by facilitating of Obedience will be apt to further, in that a *pliableneſs* to obſerve Commands in things *neceſſary* will be promoted thereby. But if it were ſo that Obedience were good for the meer Commands ſake, without reſpect had to the benefit intended to accrue to the ſincere Obſervers of it, Diſobedience would be equally ſinful in every ſinful Act whatſoever; whence a ſmall ſtroke given in wrath would be as great a Crime as Parricide or Treaſon; to rob a poor Man of all he has, would be a Fault as ſmall, as to ſteal a Penny from the richeſt Perſon; and to commit Adultery or Inceſt would be no greater a ſin, than a laſcivious Thought or Word, ſince all ſin without exception is abſolutely forbidden by God, and not one ſingle Crime whatſoever allowed to be committed. But if Diſobedience to Gods Commands be therefore

ſinful,

sinful, in that it causes a Want or Privation of some good, or degree thereof, which is a Means conducible to Felicity, then is every sin greater or less than other, by how much the good whereof it deprives the Soul, is more or less available then other for bringing it to Bliss. And therefore although every Sin be a Transgression of the Law, yet inasmuch as every Branch and Title of the Law is not of equal Virtue to further Mans Felicity, 'tis clear that all Acts whereby the Law is transgressed are not equally bad or sinful.

Object. 3. God by the sole Act of Creation, or making Man out of nothing to have an Existence or Being, obtained a Sovereignty over him, by virtue of which he has a Right of Dominion, or a just Power to lay what Commands he pleases upon him. Whence it must needs be that every Act of Disobedience to Gods Commands is a Wrong and Injury done unto him, although the Performance of the Command would neither do him good, nor the omitting to do it procure him any harm.

Solut. That God has a Right of Dominion over Man, or a just Power to command him whatever he pleases, is an undeniable Truth; but the Ground thereof is not sole-

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ly (as the Objection would make it), becauſe Man was created by God, and received his Being from him; but by reaſon alſo that ſuch is the unerrable Rectitude of his Underſtanding, and the abſolute Goodneſs of his Will that he cannot poſſibly command him any thing, but what, if duly obſerved, will infallibly procure his Good. For if God by the ſole Act of Creation (abſtracting from this, that he created Man from an end agreeable to his Nature, certainly to be obtain'd, if he obeyed the Law of his Maker) had a Right to diſpoſe of him after any manner whatſoever, without regard had to his Wiſdom and Goodneſs, (which always determine his Will to command that which is good for the Creature, ſeeing nothing can be ſo, extraſe, to himſelf) the Almighty would have been as Benign and merciful (being ever of neceſſity the ſame, *Sect.* 1. *Par.* 8.) as he now is, if ſo be he had inflicted on all Mankind without any Demerit of theirs the moſt exquiſite and endleſs Torments; becauſe he would have been no leſs their Creator by doing that, then in ſhewing the greateſt Kindneſs imaginable. The truth of this Aſſertion, that God obtain'd not a Sovereignty over Man to command him any thing, whatſoever

ver pleaſeth him, upon the bare account of the Creation, may be ſomewhat illuſtrated, if we take into conſideration the Right which Parents have to command their Children, who doubtleſs are not obliged to Obedience upon this ſole account, that they were begotten by them; for otherwiſe Obedience from Children to Parents would be due to be performed to them, however qualified, inſomuch that neither extream Folly, nor raging Madneſs, nor any other thing whatſoever could incapacitate them juſtly to exact at all times, and in all things, an entire Obſervance of all their Commands whatever they ſhould be, becauſe their Parental Right of Dominion and Authority over them would be in all Conditions the ſame, if it only aroſe and grew from this, that they were the Iſſue of their Bodies; but who ever was known to aſſert the Duty of ſuch Obedience? The truth is, in whomſoever a Regular Power of commanding or giving Precepts to others according to the Principles and Dictates of Reaſon juſtly reſides, there are thoſe three things previouſly required and preſumed to be in him. Firſt, A Will and Deſire to do them good. Secondly, An Underſtanding ſufficient to judge what will (at leaſt in probability) procure

procure their good. Thirdly, A Power enabling him to encourage them to Obedience, by propoſing a Benefit to be rationally expected by their obſervance of what he commands, and on the contrary to deter them from Diſobedience by threatning Harm to befal them, if they refuſe or neglect to do what is enjoyned. Whence appears a manifeſt Reaſon why God is always actively to be obeyed, but Human Powers are not ſo. For God through the abſolute Purity of his Nature, has a ſtedfaſt unchangeable Mind and Will to do good; and by reaſon of his infallible Wiſdom, a conſtant Ability to know what is good; and in virtue of his Omnipotency, a laſting indeficient Power to benefit the due Obſervers of his Commands, and to denuntiate Evil which will infallibly befall the Violaters of them; whereas all Human Powers are at one time or other (or at leaſt may be) deſtitute of ſome one or more of the mentioned Qualifications, and thereupon may command what is repugnant to ſome *Moral Precept*, and ſo are not neceſſarily to be actively complied with in every thing they give in Command; to ſome *Moral Precept*, I ſay, becauſe though all *Poſitive Divine Precepts*, as well as *Moral*, are to be actively

ly obeyed, yet the Reaſon of that is founded on the *Morality* of this Truth, that it is contradictory to the Wiſdom and Goodneſs of God to command any thing that will not certainly be good for him who is required to do what is commanded, if he yield a chearful Obedience thereunto. Here ſome might probably interpoſe and ſay, that Slaves and Servants are bound to obey their Lords and Maſters, and yet they do not do the things commanded for their own, but for their Lords and Maſters Profit. To this I anſwer, that Maſters of Servants, and Owners of Slaves, are not truly ſpeaking their Governours; nor is the Duty theſe owe them properly a Duty of Obedience, but of Commutative Juſtice ariſing from a mutual Contract (expreſs, or tacite) Servants ſelling their Work, either all of it, or half of it, or ſome part of it only (as their Maſters and they agree) for Hire; and Slaves parting with the Property of their Bodies and Goods for the ſaving of their Lives in their Enemies power to have been taken away; ſo that it is upon the account of Compact and Bargain, that Servants and Slaves are obliged to perform their Maſters and Lords Wills and Pleaſures, and not from ſtrict Obedience, which is properly a Duty tending

to the Advantage of thoſe who are obliged to it. If it be replied that Subjects however owe Obedience to their Sovereigns in a proper ſenſe, and yet Theſe ſeek their own, as well as their Peoples Benefit; I rejoyn, that ſince Sovereign Princes cannot without the Aid and Help of others, maintain their Authority (as the Almighty can do his, which makes a difference in that reſpect between him and all other Governours) for the Preſervation of the People they are to rule, unleſs They themſelves be preſerved in Perſon, Power, and Wealth agreeable to their Office; it is abſolutely requiſite, that They ſhould reap ſuch Benefit by the Obedience of their Subjects, as is neceſſary to preſerve Themſelves and their Government, no leſs then the People committed to their Charge. If it be yet ſtill further urged, that admitting God cannot give a Command but only ſuch as tends to the Good of the Creature, yet it does not follow thence, that this End is the *Ratio formalis*, the very Reaſon of the goodneſs of the Command, but a neceſſary Conſequent only of it; for whatſoever is agreeable to the eternal Rectitude of the Divine Wiſdom to be made a Law, Obedience thereunto muſt of neceſſity be good to Man,

Man, but ſuch a Law however is good in it ſelf, of which ſort are all the Precepts of the *Moral Law.* I anſwer, it is an uncontroulable Maxim, that *Ceſſante ratione Legis ceſſat Lex, (i. e.* as to the Equity of it, or the reaſonableneſs of its being put in execution; for a Legiſlator may ſometimes prudently forbear the direct expreſs Repealing of a Law, tho it be not for the preſent beneficial, or fit to be made uſe of) and the Reaſon of a Law evermore then ceaſeth, when it becomes unſerviceable to the End, or unuſeful to procure or further the Good for which it was made; ſo that if it were poſſible, that the *Moral Law* could ceaſe to be ſerviceable (to as many as uſe it aright) to the End for which it was given, namely, to advance Humane Nature towards its Perfection, by the Fruition of Mans Chief Good, it would ceaſe to be a Law. For let *Aquinas* be in the right, that *Scientia Dei eſt cauſa ſcitorum ab ipſo,* 1ma. *par Quæſt.* 14. *Art.* 9. 3m. and conſequently that Gods ſeeing a Law to be perpetually good, makes it to be really ſo; yet it is no otherwiſe, then by ſeeing it to be a perpetual fit, apt, and proper means to further the procuring of the End deſigned to be obtained by the true Obſervers of it, there-

by. From which conſideration it is apparent, why a perpetual Obligation lies upon all Men to keep the *Moral Law*, namely, becauſe it is at all times beneficial (if ſincerely obeyed) to every one for promoving his everlaſting Welfare; and not meerly becauſe it is according to the eternal Rectitude of the Divine Mind, for ſo is alſo every poſitive Command of God, for whatever God once approves of, he eternally approves of as good for what, and ſo long as he intended it; for the longer or ſhorter Continuance of any of Gods Ordinances, or Inſtitutions, or the more or leſs uſefulneſs they are of towards the End to be obtained by them, makes them neither more nor leſs agreeable to the eternal Rectitude of the Divine Wiſdom, which exactly fits every thing the Almighty inſtitutes for the Occaſion he intends it, with irreverſible Council; the whole Change which ever happens in *Divine Commands*, being wholly for the Creatures Sake, to whoſe variable Condition in ſeveral Ages of the World, ſeveral different Inſtitutions and Diſpenſations have been ſuited by the *eternal immutable* Wiſdom and good Will of God; *Operatur mutat Deus, ſed non conſilia.* St. *Auguſt.*

SECT.

SECT. IX.

Mans Recovery from his laps'd and loſt Condition wherein it conſiſts, and how wrought. Natural ways and means unable of themſelves to procure it. Supernatural Cauſes chiefly prevalent to that End. Of theſe the Free Love of God to Man, and the Incarnation of his eternal only begotten Son, with the Conſequents of it are the chief.

1. SInce it has been made apparent, *Firſt*, that the Honour wherewith God requires to be eternally glorified, is *the loving him with all the Heart, and with all the Soul, and with all the Mind*; and that ſo to love him is Mans ultimate End, and everlaſting Bliſs (*Sect.* 4.) *Secondly*, That Man by Creation was placed in a Condition, through the Rectitude of his Intellect and Integrity of his Will, and the due ſubordination of the inferiour Faculties, together with a good Conſtitution of Body, which put him in the direct Way towards the obtaining of that his Ultimate End and chiefeſt Good. (*Sect.* 4.) *Thirdly*, That by eating of the forbidden Fruit, Man fell from that Condition wherein he was crea-

ted, into a State of Sin and Miſery, the latter of which is the neceſſary conſeqent of the former. (*Sect.* 5, 6. and 7.) and *Fourthly*, That Sin is an Averſion from the Creator, and a Converſion to the Creature, or the deſerting the Love of God for the Love of the World; (*Sect.* 8.) 'tis plain, that to cauſe Man to withdraw and take off his Affections from the World, and ſo to place and fix them again on God, that he ſhall at length attain to the full Enjoyment of him, *in loving him with all his Heart, and with all his Soul, and with all his Mind*, is to reſtore him, or to put him again into the Way, which ſhall bring him to the End for which he was created.

2. That this could never have been effected by any Natural Means, is plain from hence, that ever ſince the native Temper of our firſt Parents Bodies was corrupted, the Objects of ſenſe, which before contributed Help and Aſſiſtance in their Kind towards the Souls Progreſs in the Love of God, wrought a contrary Effect by alluring the Senſitive Appetite to the immoderate Love of themſelves, not through any newly acquired Malignity in them, but becauſe the Subject receiving them was changed from its

its firſt Conſtitution, which being once corrupted, the Diſtemper conſequent upon it (if not by ſome means corrected) would grow worſe. For Children, by the frequent beating of corporeal Objects on their Senſes, would be much addicted to thoſe which were grateful to the Carnal Appetite, before they grew up to the uſe of Reaſon. And when they had attained to riper years, their Bodies would be grown ſo hot, and their Paſſions thereby, eſpecially being often fomented, ſo ſtrong and violent, that they would commonly overbear and ſway their Rational Faculties. Add to this, that Men being prone to be led by the Example of thoſe they converſe with, the Vices of one another would mutually debauch, and confirm them in their inordinate Luſts; from all which, a general Neglect of God, and conſequently a groſs Ignorance of him would at length enſue. The truth of this was ſo evidently ſeen among the Gentiles, that the Knowledge of the one true God was moſtly loſt. Yea, and even thoſe of them, who had ſome right Notions of him, did not very well conſider the Enjoyment of him by Love, to be the ſole Sovereign Good of the Soul. Nor were Mens Underſtandings only exceedingly darkened,

but their Wills likewiſe very much vitiated, whilſt every one through a natural inbred deſire to be happy, frequently perſuing ſome particular fancied good or other, as Wealth, Honour, Senſual Delights, *&c.* which the Conſtitution of their Bodies, their Education, Converſation with others, or ſome Occaſion or Temptation they met with in the World, inclined them to, more than to any other Object, becauſe ſo eagerly bent upon their miſerable miſtaken Felicity, that tho the truly chief Good had been demonſtrated to their Underſtandings, yet would they not have been induced thereby to endeavour after the Fruition of it as their only Bliſs; Motives being as neceſſary for a thorow Amendment to incline the Will, as Arguments are to convince the Underſtanding. For as a ſetled Judgment concerning any ſuppoſed Truth cannot be reverſed without ſtronger Reaſon (at leaſt in appearance) given, than that whereby it is eſtabliſhed in the Mind; ſo neither can an Affection rooted in the Will be eradicated, but by more powerful Motives, than thoſe by which it is fixed there.

3. Wherefore ſeeing then that the Objects of Senſe, and almoſt every thing Man is concerned with ſince the Fall, are apt, by reaſon

reaſon of his corrupted State to alienate his Affections from God, 'tis clear that Cauſes, not within the Limits of Nature, would be neceſſary to withdraw his Heart from the Love of the World, and the falſe Delights thereof, to the Love of God, if ever he ſhould arrive at Bliſs; and ſuch Cauſes as are not within the Bounds of Nature are ſupernatural. Supernatural Cauſes therefore are neceſſary to reduce Man to the Way which leads to the End for which he was created.

4. And foraſmuch as Man is a Rational Creature, and cannot be moved but in a Way agreeable to his Nature, without violence offered to the ſame, thoſe ſupernatural Cauſes muſt not force him, but connaturally draw, and win him by convincing his Underſtanding of the Truth, and by inclining his Will to the Love thereof, which are not to be effected but by Arguments and Motives. For as the impreſſion of Force is a proper Means whereby to move a Corporeal Subſtance from one place to another; ſo are Arguments and Motives proper means whereby to draw the Mind off from one Object to another. For to ſay, that a Man either aſſents to, or chuſes with Reaſon, that for which he ſees no Reaſon (general,

or ſpecial) ſo to do, appears to be a Contradiction; and either to aſſent unto, or to make choice of any thing without Reaſon, is repugnant to Mans Nature, which is Rational, and ought in all things to act according to Reaſon.

5. To put Man therefore in the Way to glorifie God eternally, and to be for ever happy, in *loving him with all the Heart, with all the Soul, and with all the Mind*, is to clear his Underſtanding by convincing it, that God alone is Mans Sovereign Good; and to purifie his Will by affording Motives of a nature more powerful to incline it to the Love of God, than all the Motives which the World can exhibit, are to win it to the Love thereof.

6. Wherefore ſince on the one ſide Mans Soul is ſenſually affected with Objects ever at hand, and eſteems nothing able to bring Contentment, but ſome or other Enjoyment of this Life, not only by reaſon of its own native and acquired corrupt Inclination, but alſo from the Opinion of the World round about confirming it therein; and that on the other ſide, the Object of Mans Felicity is Spiritual, not obvious to ſenſe, and afar off, it follows, that unleſs the Object of Felicity ſhould become ſuch, as

to be put into a Condition, whereby it might be capacitated to draw Mans Affections in a way agreeable and familiar to his Nature from the Love of the World to the Love of it ſelf, Man could never be brought back again to the Path of Life, but would go perpetually on in the Way which leads to Perdition.

7. Seeing then the goodneſs of God is ſuch, that it was inconſiſtent therewith, not to afford Means whereby Man might be recovered from his loſt Condition; and yet not to violate his Rational Nature; 'twas neceſſary, that God, being the Object of Mans Felicity, ſhould become Incarnate and be made Man, to the intent he might familiarly converſe with Man, ſoftly inſtil through his Senſes his Divine Precepts, and to do, and ſuffer ſuch things on his account, and for his ſake, as that, conſidering the Dignity of the Perſon, the unmerited and unſpeakable Kindneſs, and unvaluable Worth of the Benefit, it could not poſſibly otherwiſe fall out, but that as many, as ſhould ſeriouſly and frequently reflect and meditate thereon, would be induced to deſpiſe the World, and all its alluring Enticements for the perpetual Enjoyment of ſo great and excellent an Object, as ſo gracious

ous and good a God muſt needs appear to be.

8. It was therefore the Almighties great Kindneſs to condeſcend to Mans Frailty, and be cloathed with his Fleſh in the ſecond Perſon of the bleſſed Trinity, becauſe in that he is the *Wiſdom of his Father*, and *Word of God*, (*Sect.* 2.) 'twas an Office peculiarly proper for him to manifeſt and declare unto the World the Love which God had to Man in reconciling, or drawing him to Himſelf again.

9. To which End, *Chriſt* the Eternal Son of God did many ſignal Miracles to give irrefragable Teſtimony, that he was ſent from the Father, was One with him, and that the Deſign of his coming into the World, was to make up the Breach and Diſtance between God and Man, which he accordingly on his Part did by Teaching, by Doing, and by Suffering. For by his Doctrine he infallibly ſhewed not only the miſerable Condition which Man would eternally incur, unleſs he forſook the World, and turned to God; but alſo that God himſelf was Mans Felicity; and what Courſe he ſhould take, that he might for ever fully enjoy him. And ſeeing it was not enough that Man ſhould have his Underſtanding aright informed, unleſs

unleſs his Will were likewiſe inclined to do what he ought in order to the full Enjoyment of God, *Chriſt* was graciouſly pleaſed to undertake the doing and ſuffering ſuch beneficial and ſtupendious things for him, that nothing but want of Conſideration and due Reflexion on them could poſſibly fruſtrate their prevalent Virtue and Power over the Will, effectually to incline and turn it unto God, as the ſovereign good thereof. For ſince God is Man's Felicity, could any thing poſſibly be parallel'd hereunto for the meriting of his Love, & conſequently for inducing him to uſe the means available to Bliſs, that the omnipotent Creator of all things ſhould become clad with human Fleſh ſubject to Infirmities, for the ſole good of his Creature? That he ſhould familiarly converſe with his Vaſſals, and call them Friends and Brethren, and really treat them as ſuch? That he ſhould toil himſelf both night and day in travelling from place to place to preach the glad Tidings of Salvation, to heal the Sick, to give Sight to the Blind, to make the Deaf to hear, the Dumb to ſpeak, and the Lame to walk, to comfort the Sorrowful, to pardon the Penitent, and in a word, to do all manner of good? Yea,

and

and (as if all this had been a ſmall Token of his Love to man) that he ſhould be willing to ſuffer Baniſhment, Heat, Cold, Hunger, Thirſt? That he would endure to be buffeted, ſpit upon, reviled, mocked, ſcourged? That he refuſed not to undergo an Agony, which cauſed his precious Body to ſweat drops of Blood, and to ſuffer a moſt ignominious and painful Death? And that all this ſhould be done and ſuffered, not for the leaſt advantage to the Deity, but wholly for the benefit of man, to ſave him thereby from intolerable, endleſs miſery, and to bring him, if he embraced his Kindneſs, and followed his Inſtructions, to everlaſting unſpeakable Joy and Happineſs? *For God ſo loved the World, that he gave his only begotten Son, that whoſoever believed on him ſhould not periſh, but have everlaſting life,* John 3. 16.

Object. We hear nothing in all this of appeaſing the fierce Wrath of an angry and incenſed God; nothing of ſatisfying Divine vindicative Juſtice; nothing of making recompence for the Wrong done to a ſovereign Power by the breach of his moſt righteous Laws.

Solut. That the *Almighty* neither doth nor can ſuffer Wrong by any Act of the Creature,

Creature, has been ſufficiently ſeen before, (*ſect. 8. Solut. of Object.* 1, & 3.) And where no Wrong is, what neceſſity there's of Satisfaction and Recompence is unconceivable; ſo that by granting *Chriſt's* Paſſion not to be an infinite Satisfaction for an infinite Offence committed againſt *God* by Sin, in that ſenſe as Satisfaction for an Injury done by one man to another is made; there's no danger at all of touching upon *Socinianiſm*, it being plainly abſurd to infer from the non-neceſſity of an infinite Satisfaction by the ſuffering of *Chriſt*, that he is not *God co-eſſential with the Father*; ſince it is through the Incapacity of *God*'s being offended, and not for want of Merit in *Chriſt*'s Death, that his Paſſion is not an infinitely ſatisfactory Recompence to *God* for Sin. But nevertheleſs there is ground enough for an Orator ſo to expatiate upon the Myſtery of Man's Reſtauration by *Chriſt*, as elegantly to uſe the Allegories mentioned in the Objection, (whilſt there are two Parties, God and Man; a Law given by God, and Man the Tranſgreſſor of it; that the Father and the Son are diſtinct Perſons, and that the latter aſſumed Man's Nature on purpoſe to make up the Breach between God and Man; and that his great and

and gracious Merits were in their Nature, conſidering the infinite Dignity of the Perſon, ſufficient to have fully ſatisfied for an infinite Offence, if God had been infinitely offended) but to bring them from the Pulpit to the Schools, as if the Law given by God to Man, had been really intended not for Man's good alone, but his own alſo, (for all Laws, as was ſhewn *ſect.* 8. muſt of neceſſity tend to ſome good) is nothing ſcholaſtically done. For that even the Breach of human Laws (from whence the Allegories in the Objection, were occaſioned) is eſteemed an Offence againſt the Maker of them, more commonly, than cautiouſly, ſhall in the following *Section* (which for illuſtration rather than neceſſity, is here inſerted) be made appear.

SECT.

SECT. X.

The End of Human Laws is the Good of the Community. The Breach of them is evil, as it hinders the ſame, and not as it meerly oppoſes the Will of the Legiſlator. Every Breach of them is more or leſs evil, as it is more or leſs prejudicial to the general Good; and has in that reſpect a greater or leſs Penalty aſſigned thereunto. Penal Laws are made for preventing of Evils that might happen for want of them, and not to take revenge on the Tranſgreſſor of the Law for neglecting or croſſing the Legiſlator's Will.

1. 'TWould be wholly frivolous and impertinent for men to make Laws, if the end for which they are made, could be had and enjoyed without the making of them; and therefore ſome End or other is deſigned in the making of all human Laws.

2. And foraſmuch as the End deſigned in the making of them, muſt, if the Inſtitution of Government (which is the Ordinance of God) be not deſerted, but kept to,

to, be ſomething that is intended for good, 'tis plain, ſince Laws generally reſpect the whole City, Province, or Nation where they are made, that the good of the Community (conſiſting of the governour and governed) is the general End deſigned, (according to the Inſtitution of Government by *God*) in the making of human Laws.

3. For if to have the Legiſlator's Will obeyed otherwiſe than with regard had to the general good, were the End aimed at in the conſtituting of human Laws, then might the Law-giver of right enact any thing for Law, though known as well by himſelf as the People, to be deſtructive of the common good, provided it were the Legiſlator's mind to be obeyed in the obſervance of it, becauſe he would act therein what directly tended to the End of Government, to wit, Obedience; whereas in truth Obedience performed to the Command of the Law-giver, is a means by which the End of Government, the Public Weal or Good is to be obtained, and not the End it ſelf.

4. Laws then ought of right to deſign the common Good; and therefore every Law, as it contributes more or leſs to the benefit of the Community, is more or leſs good; and by conſequence likewiſe the Breach of every

every Law is a greater or leſs Evil, Fault or Crime, by how much the obſervance of the Law whereof it is a violation, is more or leſs conducible to the public Commodity.

5. Hence it follows, that Penalties inſerted in Laws are not intended as pure Revenge for offending the Law-giver in the breaking of his Laws; but are real Branches of the ſeveral Laws wherein they are found, tending to enforce, through fear of the Penalty to be inflicted, the performance of the thing commanded to be done or abſtained from, when the Laws directive part ſhall fall ſhort of attaining its End.

6. For ſince there will be in all places where there's need of Government, ſome good, and ſome bad people, 'tis requiſite that convenient proviſion be made by Laws, that the good deſigned to be obtained by Government, ſhould be effected and brought to paſs, as much as may be, by both ſorts. And the way to do it in reſpect of good men, is to direct them, but in reſpect of bad men, to awe them, and through the fear of Chaſtiſement, Amercement, or other Penalty, to affright them into their Duty, or to do what is beneficial to the Public; or, in caſe their Malignity be ſuch, as that

there's no hope of Amendment, to remove them either by perpetual Impriſonment, or Exile, or Death, out of the way, that they may not for the future obſtruct the good which the Government labours for; and that others by their example may be deterred from committing the like Crimes for which they undergo the Penalty of the Law.

7. For that the true intent of the Law in puniſhing Offenders, is, that which hath been ſaid, will farther appear from this, that the Law authorizeth the ſupream Magiſtrate to diſpenſe with Penalties in Criminals, which of right it could not do, if meer Revenge, or Satisfaction by way of condign Puniſhment for the Offence committed, were the thing aimed at in the enjoyning of Penalties. For to free an Offender without Satisfaction, when the Law requires Satisfaction, is to do Injuſtice; which the Law, that requires Juſtice to be done, could not without contradicting it ſelf, empower him to do. But if by commanding of Puniſhment to be inflicted on the Tranſgreſſors of the Law, the Security of the public Peace be aimed at, then is it not only equitable, that the Penalty of a Law in ſuch caſe ſhould be remitted, when the inflicting of

it

it is adjudged by the ſupream Governour to be leſs beneficial to himſelf and his Subjects, than the omitting the execution thereof would be; but even Juſtice requires, that it ſhould be actually omitted, and that the perſon liable by the Letter of the Law to be puniſhed, ſhould be freed and delivered from the Penalty; which was never intended by the Law-giver to be executed on any one to the prejudice of the Commonweal. For to diſpenſe with Penalties, is not ſo truly an Act of meer Grace, as of diſtributive Juſtice, foraſmuch as no Diſpenſation ought of right to be given, ſave only to ſuch, as the Law it ſelf would have exempted from Puniſhment, in caſe the Lawgiver had foreſeen the Circumſtances which render their indemnity better for the Public, than their being puniſhed. So that whenever a Diſpenſation to free from the Penalty of the Law, is rightly granted, the intent of that very Law is more truly fulfilled, than if the Penalty were inflicted; yea in truth it is only in ſo doing rightly fulfilled; the very ground and reaſon of granting Diſpenſations being this, that Penal Laws might have their due effect, *viz.* the Good of the Community, which in ſome Caſes and Circumſtances would by the executing them in their lite-

ral ſenſe be prejudiced, inſtead of being promoted.

8. The Truth of this Aſſertion, that punitive Juſtice is not vindicative, will yet farther appear from this, that *Lex Talionis*, Eye for Eye, Tooth for Tooth, *&c.* is no part of the Law of Nature, as it would of neceſſity be, in caſe Penalties for Breach of Laws were purely vindicative, and intended as ſatisfaction or juſt recompence for the violation of them. For ſince in ſtrictneſs there's no equality or proportion between the Member of a Man's Body and the Goods of Fortune, it were unequal and unjuſt to recompenſe the loſs of any Limb with a pecuniary Mulct; and yet we ſee 'tis generally ſo done by Chriſtians, who nevertheleſs maintain the perpetual obligation of the Law of Nature. Yea the Learned *Bodin* tells us upon no ſlight ground, that the *Lex Talionis*, in the commonly received Notion of it, was never in practice among the very *Jews*; his Words in the Engliſh Tranſlation are theſe; 'To requite like with like 'is indeed nothing elſe, but to puniſh Of-'fences with Puniſhments anſwerable to 'them, that is to ſay, great Offences with 'great Puniſhments, mean with mean, and 'ſo little Offences alſo lightly; which they 'alſo

'also meant when they said, *a Hand for a Hand, a Tooth for a Tooth, and an Eye for an Eye.* And so the ancient *Hebrews*, the best interpreters of God's Law, have understood it, expounded it & practised it, as it is in their *Pandects* to be seen in the Title of Penalties. Yea *Rabbi Kanan* denieth the Law of like Punishment to have any where in the Cities of the *Hebrews* taken place in such sort, as that he should have an Eye put out who had put out another man's Eye; but the estimation of an Eye put out, was usually by the discretion of the Judges, in money valued. For proof whereof let it be, that before the Law of like Punishment, there was a Law (*viz. Exod.* 21.) whereby it was ordained, that if two men fighting, one of them should hurt the other, but not yet unto Death, he which had done the hurt, should pay the Physician for healing thereof. But to what end should he so pay the Physician, if he which did the hurt were in like sort to be himself wounded? It should also thereof follow more absurdly, that many delicate and tender Persons in receiving of such Wounds, as they had given to others, should thereof themselves die and perish. Besides that also, he who had the harm done him, having lost his Hand wherewith he

'ſhould get his Living, if the others Hand 'were alſo for the ſame cut off, he ſo want-'ing his Hand, wherewith he ſhould get his 'his Living, might haply ſo ſtarve. Where-'fore ſuch literal Expoſition of the Law 'of like Puniſhment, by *Ariſtotle* and '*Favorine*, is but vain and deceitful. *Bodin of a Common-weal*, Book 6. page 781.

9. I'le conclude this Point with one only Argument more for the confirmation of what has been ſaid, which is this, to inflict Puniſhment as dolorous and painful, without regard had to a farther End to be obtained by the doing of it, is to do direct Evil; becauſe that Puniſhment, which has no Tendency to the procuring of ſomething which has as much or more good in it than the pain has harm (for Pain ſimply in it ſelf conſidered, is Evil, as being offenſive to Nature, and a thing occaſioned by Sin) is *purum putum Malum*, meer Evil; which for any Law to deſign, would argue the Makers of it to be void of Reaſon and Humanity.

Obj. 1. If the Breach of a Law be not an Offence and puniſhable, as it only ſtands in oppoſition to the Will of the Law-giver, without regard had to the Publick Good preſumed to be included in it; then are not men obliged in Conſcience to obey a bad Law, or which tends not to the Common Good,

Good: But men are obliged in Conſcience to obey the Laws of the Land where they live, although in that reſpect bad, as not tending at all to the Public Good: *Ergo*, the Breach of the Law is an Offence and puniſhable, as it only ſtands in oppoſition to the Will of the Law-giver, without regard had to the public Good preſumed to be included in it.

Solut. In anſwer *firſt* to the *Major*, I return, that if it were ſo, that a private Perſon could certainly know, that a certain Law had no manner of Tendency to the Public Weal, yet would he be obliged in Conſcience to give Obedience to it, (provided it were not againſt the *Moral*, or ſome *Poſitive Divine Law*) becauſe in diſobeying, he might be an occaſion to others of ſlighting, or contemning the Governour and Government, which is a Miſchief of moſt dangerous Conſequence to a Nation. But *Secondly*, I anſwer to the *Minor*, that no Law, which is not repugnant to ſome part of the Law of *God* (who, by reaſon of his interrable Wiſdom, never commands but what is good) ought by private Perſons to be judged bad. For every Legiſlator among Men, whatever way he acquires a Right to the Legiſlative Power, doth neceſſarily receive with it the Sovereign or Su-

preme Judgment and Will, both theſe being ſo inſeparable Ingredients of the Legiſlative Power, that it cannot ſubſiſt without them. For whoſo has not the Supreme Judgment, (or a Right inveſted in him to give final Judgment and Determination what is requiſite and convenient to be enacted for procuring the Publick Good) he wants the Knowing part of a Law-giver, or that which legally enables one finally to judge and determine what will be a proper Means for the Conſecution of the Common Good. And whoever has not the Supreme Will, (or a Right appropriated to him, of enacting what is finally adjudged and determined to be good for the Commonweal) he is deſtitute of the commanding part of a Law-giver, or that which legally empowers one to paſs, what is determinately adjudged requiſite for procuring the general Good, into a Law. Which things being preſuppoſed to be true, the Inference from them will be neceſſarily this; That no Law enacted by a Sovereign Power can in Reaſon be ſaid by any private Perſon to be bad, or not tending to the Public Good, (if it be not manifeſtly contrary to his Law whoſe Judgment is infallible.) For in that he has the Legiſlative Power, he is of neceſſity

ceſſity ſuppoſed to have the Supreme Judgment, ſo that no inferior Judgment (as the Judgment of every Subject, there being but one Supreme in one Government, neceſſarily is) can without manifeſt Contradiction to Reaſon judge that he judges amiſs.

Object. 2. If Laws be therefore obliging, becauſe preſumed to be good; ſince it is certain, that no Command can be good which is oppoſite to Gods Law, it would follow, that no manner of Obedience, either Active or Paſſive, is due to the Commands of Sovereigns, which are againſt the Moral, or a Divine Poſitive Law.

Solut. If to do a thing commanded becauſe commanded to be done, be to obey a Command, then to refuſe to do a thing commanded, is to diſobey a Command, and how a Man ſhould at the ſame time both obey and diſobey the ſame Command, I underſtand not. Actively, you'l ſay, he cannot do both at once; but may he not refuſe to give an active Obedience to an unjuſt Command, and yet at the ſame Inſtant be willing and ready to ſuffer for that his Refuſal, in caſe it be required, that he ſhould either actively obey, or undergo the Penalty enjoyned for not ſo obeying? I

anſwer

anſwer that there is no Law can oblige a Man to be willing to ſuffer for not actively obeying what is unlawful to be done; for by what Law is it poſſible he ſhould be obliged? Not by the Law of God, for that commanding him not to yield an Active Obedience, cannot alſo enjoyn him to be willing to ſuffer for no other Cauſe, but that he obſerves what it commands. Nor by the Law of Reaſon, for how ſhould this oblige him to be willing to be puniſhed for Non-obſervance of that, which it tells him he ought not to obſerve? Some of the Roman Emperors ſet forth Edicts that the Chriſtians ſhould either Sacrifice to their Idol-gods, or be put to Death; the Active fulfilling of which unjuſt Commands, was to do Sacrifice, the Paſſive to be put to Death; and yet divers good and godly Chriſtians fled on purpoſe to avoid both; and doubtleſs did no wrong therein, (being warranted by Chriſt himſelf, ſaying, *When they perſecute you in this City, flee ye into another*, *Matth.* 10. 23.) albeit they neither anſwered the Letter of the Edicts, nor the Intention of the Emperors, which was that one of the two (either ſacrificing or ſuffering Death for not ſacrificing) ſhould be done. (And by the way this is a remarkable

able Inſtance, that Diſobedience to a Command is not an Offence, as it meerly contradicts the Will of the Legiſlator.) But there is not however the leaſt Encouragement to be gathered from hence for Reſiſting or forcibly oppoſing the Higher Powers; for tho there be no manner of Obedience due to an unjuſt Command; (for that Command which is unjuſt, has no obligatory Virtue in it, but is unlawful, that is, truly ſpeaking, no Law.) Yet in that a Sovereign looſes not, by commanding ſomething which is unjuſt, his Legiſlative Power or a Right to command whatſoever he deliberately thinks to be for the general Good, which is not againſt the Divine Law, Moral or Poſitive, he ought not to be forcibly withſtood. For whoſoever has by Law the Supreme Judgment and Will (which together conſtitute the Supreme Power) the ſame Law preſumes that the common Safety depends on his Government; and therefore without violating of the Law, and through that the Common Safety, the Sovereign is not even in the Abuſe of Government to be oppoſed by Arms, becauſe it is more convenient in reſpect of the Whole, that ſome Part ſuffer unjuſtly, than that the Government it ſelf ſhould be rendred uſeleſs, or ſo obſtructed,

obſtructed that it could not protect and ſecure the Laws, which it is always preſumed by the Law will fall out, when Subjects with Violence oppoſe the Supreme Governour.

Object. 3. Albeit the *Lex Taliõni* be no part of the Law of Nature; yet ſeeing it is not diſagreeable thereunto, (as 'tis evident by the Inſtance of *Adonibezek*, *Judges* 1. 6, 7. that it is not) does it not rightly follow, that Puniſhments may be juſtly Vindicative, though they are not neceſſarily ſo?

Anſw. No it does not, for notwithſtanding that it may be reaſonable at ſometimes to take an Eye for an Eye, a Hand for a Hand, *&c.* yet will not Vindicative Puniſhment be found thereupon to be lawful; for if the taking Eye for Eye, Hand for Hand, *&c.* be at any time prudently thought by a Law-giver to be the beſt Expedient either for reclaiming Offenders, or for terrifying others, or for both, (as it may peradventure on occaſion fall out to be) the exerciſe of that Strictneſs will be juſt, yet not Vindicative. For that which Men will have to be Vindicative Juſtice looks not at all forward, but wholly backward, being purely deſign'd and intended for Recompenſe or Satisfaction, for a preſumed

ſumed Injury, or Contempt done to the Law-giver in diſobeying his Will, and violating his Law; whence Vengeance executed upon a Tranſgreſſor of the Law is the very End and Scope which Vindicative Puniſhment aims at, and therefore the Puniſhment of *Adonibezek* was not vindicative, unleſs it was inflicted on him for no other end, ſave only to repay like for like, without any intention that it ſhould be a Motive to him of Repentance, or that others might be warned to abſtain from ſuch Cruelty, as he had uſed, by the remarkable manner of his being plagued himſelf, as he had plagued others; which cannot in reaſon be thought to be true, becauſe *Adonibezek* ſaith, *As I have done, ſo God hath requited me*; which ſhews that the manner of his Puniſhment proved a Motive of bringing his Sin to remembrance, and was either ſo intended to be, or elſe to deter others from the like Wickedneſs, or rather for both; and not barely for ſtrict Retaliation or executing of Vengeance upon him for his Crime.

10. In fine, then it appears from what has been ſaid of Human Laws, and Law-givers. *Firſt*, That Sovereign Powers make not Laws out of meer deſign to have their Wills

Wills obeyed, but to procure their own and their Subjects Good. *Secondly*, That Laws therefore are more or leſs good, as they contribute more or leſs to the general Good. *Thirdly*, That hence again the Breach of any Law is a greater or leſs Offence, as it is more or leſs prejudicial to the Common-weal. *Fourthly*, That from this it moreover follows, that Penalties inſerted in Laws are not intended as pure Revenge for the Breach of them, but to be a means to enforce the obſerving the directive Part of the Law. *Fifthly*, That Laws duly executed are proper Ways, or real Cauſes of advancing the Public Good.

11. From the Conſideration of all which concerning Human Laws compared with what was writ before (*Sect.* 8.) of the Divine Laws, the Analogy between them is obvious; and the Certainty of theſe following Truths apparent. *Firſt*, That God gave Man a Law to obſerve, not that he ſought to be obeyed for the meer Obedience ſake, but that Man by obeying it might benefit himſelf in obtaining the Poſſeſſion of his chiefeſt Good. *Secondly*, That becauſe of this, the ſeveral Branches of that Law are of more or leſs virtue and value, as they are more or leſs ſerviceable for procuring

curing the Fruition of the ſame Sovereign Good. *Thirdly*, That from hence again it muſt be, that the Breach of any part of the Divine Law is a greater or leſs Evil, or (in the Language of Divines) a greater or leſs Sin, as the keeping of it is more or leſs available towards the Enjoyment of God. *Fourthly*, That it will hereupon follow, that the Puniſhment of Sin is not vindicative, but always, either corrective for the Amendment of the Offender, or exemplary for a Terror to others, or for both; as in this World it perpetually is; or elſe a neceſſary and natural Product and Conſequent of Sin, as it is ever in the World to come. *Fifthly*, That the keeping of Gods Law, or the pious Practice of Virtue and Holineſs is a proper effective Means, or an efficacious Cauſe of Mans Eternal Felicity; the truth of which ſhall hereafter (God aſſiſting) be ſhown in particular, as it hath already been in general.

SECT.

SECT. XI.

Faith, Hope and Charity are neceſſary Means for procuring everlaſting Bliſs. Sincere habitual Charity formally expels Mortal Sin, and is therefore formal, but incompleat Righteouſneſs. Perfect Charity formally expells all Sin, and is therefore perfect formal Righteouſneſs, or the abſolute fulfilling of the Divine Law.

1. SInce it is clear by *Sect.* 8. *Solut. of Object.* 1. that God created Man, and gave him a Law, not in expectation of any Profit or Pleaſure to be acquired to himſelf, but altogether for the Benefit and Delight of Man, and that it is likewiſe proved in *Sect.* 4. that the End for which Man was created, and had a *Law* given him, is the full Fruition of God by perfect Love; it neceſſarily follows, in regard the End cannot be obtain'd but by Means available for procuring of it, that the Knowledge of the Means available thereto, no leſs than of the End it ſelf, is requiſite to be had in order to the Acquiſition of the perfect Love of God, or that full Enjoyment of him which is Mans Ultimate End and eternal Felicity.

2. And

2. And becauſe Men arrive not at the certain Knowledg of things but either by Demonſtration which begets Science; or by an inerrable Teſtimony, which creates an infallible Belief, 'tis clear, ſeeing a Demonſtration wherein Felicity conſiſts (tho it be a thing in it ſelf demonſtrable, as appears by *Sect.* 4.) cannot by the generality of Mankind be attained unto; much leſs, wherein all the Means available to the obtaining of Felicity (ſome of them being poſitive and ſupernatural) are placed, that a Revelation from God, who alone is inerrable, was neceſſary for the Diſcovery both of the Means of Bliſs, and of Bliſs it ſelf, to the World, in order to Man's acquiring of Beatitude.

3. And foraſmuch as that Knowledg which proceeds from, and is cauſed by Divine Revelation, is Divine Belief or Faith, 'tis plain that Divine Faith is required on Man's part towards the obtaining of Felicity.

4. And in regard it is ineffectual to the obtaining of Felicity to have firm Belief only wherein it truly conſiſts, and what the Means available to procure it are, without ſome farther Progreſs made towards the getting poſſeſſion of it; which will never be,

unleſs a man have Hope by reaſon of the Divine Promiſe, that in the due uſe of the means of Bliſs he ſhall acquire the ſame, 'tis plain, that Divine Hope is likewiſe requiſite as well as Faith for every one that ſhall eternally be ſaved.

5. And foraſmuch as he that has a right Belief both of Bliſs and the Means available to it; and withal, an Aſſurance that in the due uſe of the Means, Felicity will be attainable by him, ſhall reap no Benefit thereby, if he never enter upon a reſolved ſerious Courſe of making a conſtant diligent uſe of thoſe Means; which he moſt certainly will not do, unleſs he firſt have an unfeigned ardent deſire to enjoy the End whereto they tend, the eternal Fruition of God, 'tis evident, that the ſincere and hearty love of God, or Charity proceeding from Faith and Hope, (for no good Man ſtedfaſtly deſires what he believes not to be true, or has no Hope to obtain) is moreover neceſſary for the acquirment of Felicity.

6. And ſeeing the habitual Love of God above all things is utterly inconſiſtent with the habitual Love of the World above God, 'tis manifeſt, that by the acceſſion of the habitual Love of God above all things into the Soul, the habitual Love of the World above

above God is neceſſarily expelled, and conſequently that Sin, (whether taken privatively as an Averſion from God, or poſitively for a Converſion to the Creature) which brings everlaſting Death and Damnation; (*Sect.* 7.) whence it is called mortal and damnable Sin.

7. Hence, in regard as well, *Pæna ſenſus*, as *Pæna damni* are the natural and neceſſary Reſult of the perpetual Continuance in ſin in the manner before ſhown, (*Sect.* 7.) it is manifeſt that Charity poſſeſſing the Soul, and thereby freeing it from mortal Sin, by formally expelling it out of the ſame (*Par.* 6.) ſecures it from the Danger both of the loſs of Heaven, and of incurring the Pains of Hell.

8. And foraſmuch as he that is ſecured from the Danger of Damnation, and the Pains of Hell, is freed from the Guilt of mortal Sin, which is a liableneſs to be eternally damned and tormented for Sin, and that he who is freed from the Guilt of mortal Sin, is blameleſs and innocent in reſpect of the mortal Breach of the Law, which alone creates a mortal Guilt; and that he who is blameleſs and innocent in reſpect of the mortal Breach of the Law, is a righteous Perſon, or acquit by the Law from

the Puniſhment due in reſpect of ſuch Breach; it neceſſarily follows, that Charity, in regard it formally expells mortal Sin, (the mortal Breach of the Law) is formal Righteouſneſs, or the formal Cauſe of Juſtification, being that which formally juſtifies and makes Righteous.

9. And as every degree of ſincere habitual Charity formally expells mortal Sin, and thereby frees the Soul from mortal Guilt, and the Conſequent of it, eternal Pain, as well that of the Torments of Hell, as of the loſs of Heaven; ſo doth perfect Charity formally expel all Sin, and conſequently remove all Guilt, and thence exempt from all Pain and Miſery whatſoever. For he that loves God with all the Might and Power of his Soul, hath thereby of neceſſity totally rooted out of it all the love of the World, and ſo hath no Sin, but is perfectly Righteous, and hath fulfilled the Great Commandment, or Royal Law; *Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind*, which to do is compleat Righteouſneſs, the higheſt Act of glorifying God, and eternal Felicity.

Object. 1. When the Act whereby the Law of God is tranſgreſſed, (be it Adultery, Theft,

Theft, or any other Enormity) is over, the Sin is paſt, and yet the Guilt remains, which is contrary to what hath been ſaid.

Solut. The Sin is not paſt, when the Act of Adultery, Theft, or any other Enormity is over. For ſince Sin formally taken is a Want or Privation of that ſincere hearty Affection which the Soul ought to have unto God, as its Sovereign Good: (*Sect.* 8. *Par.* 3, 4) 'tis evident that the Sin ſtill remains, (tho the materially ſinful Act be over) ſo long as there is a Want of the due Love of God in the Soul, which there always is till it be habitually endued with Charity. And while the Sin remains, the Guilt muſt needs do ſo, but no longer; for 'tis only while a Man is in the State of mortal Sin, that he is obnoxious to eternal Miſery; and not when he is in the State of Grace, or ready Way to Bliſs, as he evermore is, when he has an habitual hearty Affection unto God, *Par.* 6, 7, 8.

Object. 2. The ſincere habitual Love to God above all things cannot of it ſelf alone juſtifie any one, becauſe the Divine Law requires that a Man love his Neighbour alſo as himſelf.

Solut. True, it doth ſo; but ſince it is impoſſible, but that he, who cordially deſires,

and accordingly ſtedfaſtly endeavours to enjoy God eternally, ſhould alſo unfeignedly wiſh the like to his Neighbour (which comprehends all Mankind) and aſſiſts him when occaſion ſerves in what is neceſſarily conducible thereunto ſo far as he well can; (in doing of which, the Duty of loving a Mans Neighbour as himſelf is fulfilled, as will be at large ſet forth in the Explanation of the *Decalogue. Sect.* 18. and 19.) 'Tis plain that he who loves God above all things, doth in conſequence thereto, of neceſſity love his Neighbour like as himſelf. *If a Man love me he will keep my Words*, John 14. 23. *And this Commandment have we from him, that he who loveth God, loves his Brother alſo.* 1 John 4. 21. But of this more hereafter in the three *laſt Sections.*

Object. 3. If Men be formally juſtified by their own habitual Righteouſneſs, then are they not formally juſtified by the Righteouſneſs of Chriſt imputed to them: But Men are formally juſtified by the Righteouſneſs of Chriſt imputed to them, *Chriſt is made unto us Righteouſneſs*, 1 *Cor.* 1. 30. Therefore Men are not formally juſtified by their own habitual Righteouſneſs.

Solut. In anſwer to the proof of the *Minor* Propoſition, *viz.* That *Chriſt is made unto*

to us Righteouſneſs, I return, that in the ſame Text he is likewiſe ſaid *to be made unto us Wiſdom, and Sanctification, and Redemption*; and therefore if Chriſt's Righteouſneſs can be proved from thence to be the formal Cauſe of man's Juſtification, or that man is formally juſt thereby; by the ſame Text it may be equally, and as well proved, that man is formally wiſe, and formally holy, by the Wiſdom and Holineſs of Chriſt; which if he truly were, then would a juſtified Perſon be as juſt, wiſe and Holy as Chriſt himſelf, and conſequently he ought to have no remorſe for any thing he ever did, nor to crave pardon for his Sins; and by conſequence, ſince Sin is a Tranſgreſſion of the Law, unleſs he no more tranſgreſs *God's Law*, than our Bleſſed Saviour himſelf did, he'l be a Tranſgreſſor of the Law, and not a Tranſgreſſor of the Law, a Sinner and no Sinner, at the ſame time, which is impoſſible. Chriſt's Righteouſneſs therefore in the quoted Text is Metonymically to be underſtood for the efficient Cauſe of man's Righteouſneſs, even as his Wiſdom and Holineſs likewiſe are in reſpect of our being wiſe and holy. In this ſenſe all the meritorious Doings and Sufferings of Chriſt may be rightly ſaid to be ours, whilſt by virtue of them

Grace is wrought in our Hearts, by which we overcome the Temptations of the World, the Fleſh and the Devil; ſo that the Benefit of them really redounds to us; and whatever Righteouſneſs we have here, or ſhall have hereafter, it is the very effect of the righteouſneſs of Chriſt. For ſince rational Arguments & Motives are the proper inducements whereby a Rational Creature is inclined to Good, whilſt through them the Underſtanding is illuminated with Truth, and the Will excited to the love of it, 'tis evident that nothing poſſibly beſides (except the immediate irreſiſtible Will of God) could ſo effectually work on mens rational Souls to cauſe them to forſake the love of the World for the love of God, as Arguments and Motives fetcht from the conſideration of Chriſt's love to man, his Incarnation, Doctrine, Converſation, Paſſion, Reſurrection, Aſcenſion, Seſſion at the right hand of his Father, and his coming to Judgment. Whence in very truth, thoſe men, who in attributing man's formal Righteouſneſs to the Righteouſneſs of Chriſt made his by imputation through Faith, think they attribute more to Chriſt, and give him greater honour than they do, that hold the ſincere habitual love of God to be the formal cauſe of

of Juſtification, are under a manifeſt Miſtake. For ſince Chriſt is perſonally God, and not perſonally Man, and that the infinite value of his precious merits is from the hypoſtatical Union of his Manhood with the Deity, 'tis plain, that it is far more excellent and glorious that Chriſt's righteouſneſs (which comprehends the whole merit of all his active and paſſive Obedience) ſhould be the efficient Cauſe of man's Juſtification by producing a real habitual Righteouſneſs in his Soul, than the formal cauſe thereof by a meer imputed Righteouſneſs; becauſe ſuch imputed Righteouſneſs (in caſe it were poſſible) would be the Righteouſneſs of Chriſt as man (for otherwiſe a righteous perſon would be infinitely righteous, and conſequently be God, ſince nothing is infinitely perfect in any reſpect whatever, but he alone) whereas if his Righteouſneſs be the efficient Cauſe of man's Righteouſneſs, it is proper to him as he is both God and Man. But indeed it is impoſſible that Chriſt's Righteouſneſs ſhould become formally man's; for ſeeing it is perſonal, and thence a thing extrinſecal to every one but himſelf, 'tis not poſſible to become a formal Cauſe to others, in that a formal Cauſe, whether it be ſubſtantial, or accidental, is

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an internal Cauſe, and eſſentially conſtitutive of the thing whereof it is a Cauſe. For inſtance, Man's Soul is the formal Cauſe, and a ſubſtantial eſſential part of man, as man, or a rational Animal. Prudence is the formal Cauſe, and an accidental eſſential part of man, as he is prudent; and ſo is Temperance of a temperate man; and every Abſtract elſe of the Concrete to which it is appropriated. For what is a prudent man, but one habitually indued with Prudence? or a temperate man, but one whom the habit of Temperance formally makes ſuch? And muſt not a righteous perſon by parallel Reaſon be one habitually poſſeſſed of Righteouſneſs? If it were not thus, but that on the contrary, a prudent man could be prudent by the Prudence of another, without the Habit of Prudence within himſelf, then were it poſſible that a man might be prudent, though really imprudent in all his doings, and ſo be prudent and utterly imprudent at once. And if a man could be temperate without the Virtue of Temperance inherent in him, he might poſſibly be temperate, when he wallowed in the Sink of all filthy Pleaſures, and thence be temperate and not at all temperate at the ſame time. And ſo in like manner, if a man

man could be righteous by the Righteouſneſs of another, without any inherent Righteouſneſs of his own, he might poſſibly at the ſame inſtant be righteous and a notorious Tranſgreſſor of God's Law, and conſequently be a juſt and unjuſt perſon, a Sinner and no Sinner both together. If it were replied, that God always in the very moment wherein Chriſt's Righteouſneſs through Faith is imputed to any man, infuſes entire holineſs into his Soul, ſo that he exactly keeps every Divine Precept; I would make this Return; Admitting it were ſo, (which yet I think, may modeſtly enough be denied) the Doctrine of imputative Righteouſneſs would be never a whit the more true; becauſe inasmuch as it neceſſarily implies in it, that a man might poſſibly be (if God would permit it) an abſolutely righteous and unrighteous perſon at once, (though it never actually fell out to be ſo) it ſuppoſes a poſſibility of two contradictory Aſſertions to be both true together.

But it is farther argued againſt imputative Righteouſneſs thus; If man be made formally righteous by the Righteouſneſs of Chriſt, then is man truly righteous, abſtracting from every thing which he himſelf doth more than what is neceſſary on his part for

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applying Chriſt's Righteouſneſs to his Soul, *viz.* Faith, or a ſtedfaſt Belief that Chriſt's Righteouſneſs is made his; (according to ſome) or a Recumbence or reſting on Chriſt for Salvation; (as others will have it.) But man is not truly righteous abſtracting from every thing he himſelf doth more than what is neceſſary on his part for applying Chriſt's Righteouſneſs to his Soul, *viz.* Faith, or a Recumbence on Chriſt for Salvation: *Ergo*, Man is not made formally righteous by the Righteouſneſs of Chriſt. The truth of the *Propoſition* being evident, I prove the *Aſſumption* thus; If a real and hearty turning from Sin, or the love of the world to the love of God, be neceſſary to Juſtification, then is not man truly righteous abſtracting from every thing he himſelf doth more than a ſtedfaſt Belief that Chriſt's Righteouſneſs is made his, or a Recumbence on Chriſt for Salvation: But a real and hearty turning from Sin, or the love of the world to the love of God, is neceſſary to Juſtification: *ergo*, man is not truly righteous abſtracting from every thing he himſelf doth more than a ſtedfaſt Belief that Chriſt's Righteouſneſs is made his; or a Recumbence on Chriſt for Salvation. The *Minor* (which alone can be doubted of) proved;

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If Chriſt's imputed Righteouſneſs be not ſufficient, without a real and hearty turning from Sin, or the love of the world to the love of God, to free the Soul from deadly Sin, and the Conſequent of it, eternal Miſery, then is a real and hearty turning from Sin, or the love of the world to the love of God, neceſſary to Juſtification: But Chriſt's imputed Righteouſneſs is not ſufficient without a real hearty turning from Sin, or the love of the world to the love of God, to free the Soul from deadly Sin, and the Conſequent of it, Eternal Miſery: *Ergo*, A real and hearty turning from Sin, or the love of the world to the love of God, is neceſſary to Juſtification. The *Major* needs no Proof; and the *Minor* is evidently true, if deadly Sin be nothing elſe but the preferring the Enjoyment of the World before the Enjoyment of God, or an Averſion from God, and Converſion to the Creature; and that everlaſting Miſery is the neceſſary Reſult of the perpetual Continuance in Sin, according to what is ſaid in the *7th.* and *8th. Section.*

Laſtly, The Doctrine of imputative Righteouſneſs ſeems erroneous from what here follows. If men be formally juſtified by the Righteouſneſs of Chriſt made theirs, then

then are all men juſtified alike, or have equal Righteouſneſs, (becauſe Chriſts Righteouſneſs is one and the ſame) and if juſtified alike, then alſo glorified alike, ſeeing Glory depends on Righteouſneſs, or rather is compleat Righteouſneſs it ſelf, or the perfect love of God in Heaven, (*Par.* 9.) But all men are not glorified alike, therefore neither juſtified alike. That all men are not glorified alike, I gather thus: The perfect or entire love of God without any mixture of Affection to any thing beſides, as the Souls Sovereign Good, being Mans Felicity, (for tho the Bleſſed Saints and Angels mutually delight in each other, and more or leſs, according to every ones Excellency; yet it is only as they are and appear, ſo many bright Rayes iſſuing from the Sun of Glory, and not as having any proper independent Lovelineſs of their own, or Excellency which is not totally derived from God) it will be ſo, that if, of two enjoying Bliſs, the one love God more intenſly and vigorouſly than the other, (tho both with their whole Affection, for ſo do all the glorified Saints and Angels) he will be the more happy; for he that more intenſly and vigorouſly affects or takes Delight in the Object he enjoys, muſt of neceſſity have more

more Joy, Pleaſure and Contentment, then he that adheres to what he loves with leſs ardency of Affection. This being clear, let's compare in our Minds the Intenſneſs or Vigor of Love to God wherewith the Holy Virgin, the Bleſſed Apoſtles, and Pious Martyrs, or any of them, particularly the Virgin *Mary*, departed this Life, with that remiſs, but ſincere Affection which ſome other good Chriſtian has to God when he leaves this World, and we ſhall eaſily perceive there muſt needs be a great Diſproportion of their love to God. When therefore the Beatific Object ſhall be preſented to both, their Affections will be encreaſed proportionably to what they were from hence with, as for Example, ſuppoſe the Bleſſed Virgin departed this Life with an Affection to God in compariſon of what the other had at his Departure, as five is in proportion to two; then in caſe his Affection which ſtood in proportion to the Virgins as two to five be raiſed by the ſight of God to the degree of five, hers will be advanced thereby to the degree of eight, for why the Beatific Object, ſince it is able to give infinitely more ſatisfaction than Mans Nature is capable of, ſhould augment the one and not the other proportionably, I ſee no appearance of reaſon

Affections thereof; for as the Strength of the Body is placed in the Nerves, ſo is the ſtrength of the Soul, in relation to Objects of the Will, in its Affections; the Vigour of which, the more the Mind is ſet upon any thing it deſires, and employed in the Contemplation of it, is the more augmented; like as the ſtrength of the Sinews is encreaſed by the Exerciſe of the Body. Wherefore ſince our gracious God *will reward every one according to his Works*, *Matth.* 16. 27. and that no Work is acceptable to him which is not done for the love of him, or out of a deſire to enjoy him eternally; it follows in all reaſon, that, ſeeing God himſelf is the Reward of the Ever-bleſſed, and that therefore the difference of Rewards muſt proceed from the difference of the manifeſtation of his Glory, he will manifeſt Himſelf proportionably to the Ardency of deſire which every one has to enjoy him; and conſequently, that they who love him moſt here (in that they moſt ſon likely to be given. If it be ſaid that every glorified Saint loves God with all his Might, and conſequently, that, ſeeing one mans Soul differs not in Eſſence from another, every one will love God alike in Heaven: I anſwer, that to love God with all the Might of the Soul, is to love him with all the

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deſire the perpetual Enjoyment of Him) will alſo love him moſt hereafter; for exactly according to the meaſure of the Manifeſtation of Gods Glory both to the Saints and Angels, is the Meaſure of their Love of Him, or Delight taken in the Contemplation of his Excellence, and in this conſiſts their Felicity; which though it is ſufficient and ſatisfactory to every one of them, inaſmuch as they all love him with their entire Affection, or are delighted in him with all their might, and ſo are happy to their own Deſire; yet do they not however enjoy equal Happineſs, becauſe the love of God in ſome of them is more intenſe than in ſome others, as anſwering to a fuller Manifeſtation of his Glory to them.

Object. 4. If the formal Cauſe of Juſtification be inherent Righteouſneſs or Charity, then doth every degree thereof truly juſtifie, ſo that man's Righteouſneſs may be greater or leſs, and conſequently either every degree of Righteouſneſs will not give a juſt Title to Heaven, ſo as Poſſeſſion ſhall ever enſue thereupon; or elſe imperfect Charity ſhall eſtate men in everlaſting Felicity, which is contrary to what hath been often ſaid.

Solut. In Answer to this *Objection*, I grant that every degree of habitual Charity from the highest to the lowest, if either it be not lost, or being lost, be renewed, entitles men so truly to Heaven, that they shall not, departing this life therewith, finally fail of the full possession of Bliss, but sooner or later shall certainly obtain the same; sooner or later, I say, because such an absolute full desire to enjoy the Presence of God, as totally excludes all appetite to earthly Enjoyments and Satisfactions of this Life, is the sole immediate disposition which prepares the Soul for Bliss; so that those alone, who through their ardent desire to be with God, are weary of this World, shall straight upon their departure hence, go to pure and simple Joy: (but yet so intense as they shall afterwards have at the last, upon their re-union of Soul and Body, I do not say.) All the rest that depart this life, not having the like ardency of desire to be dissolved, and to be with Christ, their God and Saviour, will in all appearance of Reason retain the mixture of Affection to God and the World, which they left the later with, (for how a meer separation of Soul and Body should root out all Affection to the World is, I think, a thing unaccountable) till the Resurrection

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from the dead. If it be ſaid (as indeed it is by ſome) that Chriſt's appearing to the Souls of good men that departed this Life before his Death, muſt needs have been a Motive and Cauſe of Change unto them; whence it came to paſs that the *Graves were opened, and many Bodies of the Saints, which ſlept, aroſe* &c. *Matth.* 27. 52, 53. I anſwer; that ſince it is here ſuppoſed, that there had been no Motive offered before, that his ſhewing himſelf to them, which had altered the ſtate into which they entered at their ſeparation from the Body, it is reaſonable to think, that there will likewiſe be no Motive to cauſe a Change in thoſe which have left, or ſhall leave this World after that his appearing, till his coming to Judgment at the laſt day; which in that it muſt needs, in ſome degree or other, be both dreadful and amiable to every one that hath not totally rooted out all Affection to the World, according to their different Meaſures, of Fear and Hope ariſing from their finding themſelves more or leſs clogged with terrene Deſires, will be a Motive rightly adapted wholly to purge out all the Dreggs of impure Affections, and ſo cauſe them to fix their Minds for ever upon God. But in the *interim* they'l continue in that condition,

which they left the World with; and ſo each of them, as their Love to God is greater, will have more and purer Delight, yet not be altogether void of anguiſh of Spirit, by reaſon they cannot go immediately to God through the load of Sin, which though not ſo heavy as to preſs them down to Hell, yet will not ſuffer them to ſoar up to Heaven. For we ſee even in this Life, the more Pious that men are, the more ſerene Joy, and greater inward Contentment they enjoy, but have notwithſtanding their Groans and Sighs, and trouble of Spirit, becauſe they find the Old Man is not throughly conquered and ſubdued; and however brought low, is nevertheleſs often giving check to their Spiritual Joy, and cauſing their Grief. Nor is an incompleat imperfect State after this Life till the Day of Doom only conſonant to Reaſon; but the Sacred Scripture alſo, and Catholic Tradition appear to make for it; for what mean theſe *Expreſſions of being recompenſed at the Reſurrection of the Juſt*, Luke 14. 14. *Of the Spirit being ſaved in the Day of the Lord Jeſus*, 1 Cor. 5. 5. *Of finding Mercy of the Lord in that Day*, 2 Tim. 1. 18. but that ſomething is to be received at the Day of Judgment not to be obtained before? Which the practical Tradition of the

the Church, both Eaſtern and Weſtern, give Teſtimony to by their praying for the Dead (but not for the delivery of Souls out of *Purgatory*) a Practiſe ſo univerſal, that the Learned Mr. *Thorndike* ſaith, "It hath been "a Cuſtom ſo general in the Church to pray "for the Dead, that no beginning of it can "be aſſigned, no time, no part of the Church "where it was not uſed. *Epilogue to the Tragedy of the Church of* England, *Book* 3. *Ch.* 29. *P.* 333. And another of our Learned Country-men, Dr. *Hammond* writeth thus, "'Tis "certain that ſome meaſure of Bliſs which "ſhall at the Day of Judgment be vouch-"ſafed the Saints, when their Bodies and "Souls ſhall be reunited, is not till then en-"joyed by them, and therefore may ſafely "and fitly be prayed for, *Annotat.* on 2 *Tim.* 1. 16, 17, 18. For beſides that it is evident from *Holy Writ*, that there ſhall be a general Reſurrection, (*The hour is coming in which all that are in their Graves ſhall hear his Voice, and ſhall come forth, they that have done good, unto the Reſurrection of Life; and they that have done Evil unto the Reſurrection of Damnation, John* 5. 28, 29.) it is manifeſt likewiſe to our Reaſon, that there muſt be a Re-union of every Soul and Body at the laſt Day; for ſince *Chriſt* ſhall then appear in

his *Humanity*, (*Ye Men of* Galilee, *why ſtand ye gazing up into Heaven? this ſame Jeſus, which is taken up from you into Heaven, ſhall ſo come in like manner, as ye have ſeen him go into Heaven*, *Acts* 1. 11.) *corporeal Eyes* will be neceſſarily requiſite to behold *Him* with, and that not only, becauſe the *Organs* or *Senſe* are the proper Means inſtituted by God for the giving notice of *corporeal Objects* to the Souls of Men; but for this farther reaſon alſo that there may be a *manifeſt* equal Diſtribution of Juſtice to the whole Generation of Mankind; for therefore ſhall *Chriſt's Appearing*, when he comes to judge the World, be with *Power* and *Great Glory*, (*Then ſhall all the Tribes of the Earth mourn, and they ſhall ſee the Son of Man coming in the Clouds of Heaven with Power and great Glory*, *Matth.* 24. 30.) to the end that the *Wicked* on the one hand beholding plainly with their *Eyes* his *Glorious Appearance* may be convinced of the juſtneſs of their Condemnation, *in being rejected and caſt for ever from the Preſence of God*, (which is that *Portion* of their Miſery called *Pœna Damni*, *Sect.* 7.) becauſe they preferred the Satisfaction of their ſinful Luſts and *vain Deſires*, (the *perpetual Fruſtration* whereof is that other ſhare of their Torment, named

ed *Pœna ſenſus. Sect.* 7.) before the Fruition of their great and glorious Maker and Redeemer. And that the Godly on the other hand ſeeing *Chriſt coming in his Glory*, may meet him with ineffable Joy to enter upon the *Poſſeſſion* of *his Beatific Preſence* to be everlaſtingly enjoy'd, becauſe they deſpiſed the fulfilling of their *Luſts* and *wicked Deſires* here, for the *Fruition* of *Him* hereafter to Eternity.

If it be objected that *Chriſt* ſhall at length deliver up the Kingdom to his Father, that *God may be all in all*, 1 *Cor.* 15. 28. And that therefore it ſeems that the *Father alone* ſhall be the ſole Object of Mans Bliſs in Heaven; I anſwer, that *Chriſt* delivering up the Kingdom to his *Father*, ſignifies his leaving off, or ceaſing from his Mediatory Office, whereby he was conſtituted King for the Protection of the Church; and not that *He* ſhall not reign eternally together with his *Father*, for otherwiſe, why is it ſaid, that *of his Kingdom there ſhall be no end*? *Luke* 1. 33. The Word *God* therefore in the 1 *Cor.* 15. 28. is not to be underſtood of the *Father* alone, but of the whole *Trinity*, accordingly as Doctor *Hammond* explicates it in his *Paraphraſe* on the Place; "When all "is ſubdued to *Chriſt*, then ſhall *Chriſt* lay

" down that Office, (*viz.* of his *Mediator-*
" *ſhip*) which till then he exerciſeth, and
" then ſhall God the *Father*, *Son* and *Holy*
" *Ghoſt* fill all the Elect with *Glory* and *Bliſs*
" eternally.

Object. 5. Although formal Righteouſneſs be that Love of God in the Soul which expels out of it mortal Sin here, and all Sin hereafter. Yet if Chriſt came into the World only to take away Sin by introducing Charity into the Soul, what doth *Satisfaction*, *Redemption*, *Salvation*, *Propitiation*, and *Reconciliation* made and obtained by *Chriſt* intend and ſignifie?

Solut. They intend and ſignifie that God the Father through the gracious Intervention of his eternal Son, conſubſtantial and co-equal with Himſelf, wrought Salvation for loſt Mankind, whilſt his Incarnation and the Conſequents of it, which he undertook for Man, are the intermediate efficient cauſe (proceeding from Gods Love of Benevolence the Principal Cauſe) by which the Salvation of every one that comes to Bliſs is really and powerfully effected, and contain that Worth, Virtue, and Vigor, as would be of efficacy enough to ſave the whole World, yea, infinite Worlds, if they were poſſible, beſides. But notwithſtanding this,

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ſeeing Man is neither converted, nor perſeveres in Grace, nor goes to Bliſs, (that is, neither obtains Charity, nor keeps Charity, nor is perfected in Charity) without his own voluntary Conſent, 'tis apparent that the Merits of Chriſt are the efficient Cauſe of Mans eternal Welfare, by really and effectually working, preſerving and perfecting the Love of God in the Soul; whilſt by Chriſts Heavenly Doctrine Mans underſtanding is divinely illuminated with the Knowledg of ſaving Truth, and through that, and the ſerious Conſideration of his gracious and wonderful Actings and Sufferings in behalf of Man, his Will is powerfully converted to God. Foraſmuch then as ſincere habitual Charity deſtroys mortal Sin, (*Par.* 6.) and thereupon ſo far brings Man in favour with God, or ſo near to him, that he is freed from everlaſting Deſtruction (*Par.* 7.) and that perfect Charity wholly extirpates all Sin, (*Par.* 9.) and thereby conſtitutes Man in full favour, or throughly unites him to God, is it not clear and evident that *Chriſt* in cleanſing the Soul through his *Merits* from Sin, makes up the Breach it had cauſed between God and Man, and ſo *reconciles* and brings them again together? And is he not an effectual *Mediator*, by whoſe means

means they are *reconciled* together, who would otherwiſe have been at as great difference and diſtance as Heaven and Hell could make them? And in regard unrighteous men are the *Servants of Sin*, *Rom.* 6. 20. and that St. *Peter* ſpeaking of the Servants of Corruption, ſaith, *of whom a man is overcome, of the ſame he is brought in Bondage*, 2 *Pet.* 2. 19. and that our *Bleſſed Saviour* himſelf teſtifieth, that *Whoſoever commiteth Sin, is the Servant* (*or Slave*) *of Sin*, *John* 8. 34. is it not plain, that *Chriſt*, inaſmuch as by his *Merits* he effectually working Charity in the Soul, doth truly deliver thereby from the *Bondage and Slavery of Sin*, has really wrought through his *Merits* mans *Redemption*, and is thence rightly called his *Redeemer*? And becauſe everlaſting Damnation, and the Pains of Hell are the unavoidable Conſequents and Reſult of Sin unrepented of, is not *Chriſt*, in that he works Repentance, and thereby ſaves men from *eternal Deſtruction*, a true and real *Saviour*? And in regard the Breach and Diſtance cauſed by Sin between God and Man could not be made up, but by means ſufficiently powerful to effect the ſame, and that *Chriſt* did that by his *Merits* (or *Doings* and *Sufferings*) which was ſufficiently powerful to make up

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the Breach and Diſtance between God and Man, (and that when nothing elſe was able to do it, *Sect.* 9.) is he not on good grounds ſaid to have made a *full Atonement*, and *Satisfaction* for Sin? Not that God was ever affected with Anger, and his Wrath really appeaſed, it being impoſſible that there ſhould be any alteration or change in God, who is immutable, (*Sect.* 1. *Par.* 8.) and without all *variableneſs or ſhadow of turning*, *James* 1. 17. So that God loved us even when we were *Sinners*, and *Enemies*, *Rom.* 5. 8, 10. and St. *John* ſays, *Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the Propitiation for our Sins*, 1 *John* 4. 10. Wherefore ſince there was no want of Love (to wit, of Benevolence, for with the love of Complacency or Delight, God cannot affect Sinners) in the Almighty, towards the making up the Breach and Diſtance between himſelf and man, the whole failure of Love was on mans ſide, whoſe Heart in that it was ſo faſt wedded and glued to the World, that neither the Conſideration of the glorious and gracious Work of the Creation, nor of the great and daily Mercy of Divine Providence, proved Motives prevalent enough to make a Divorce and Separation between them, ſome more potent Motive was neceſſary for the

the doing of it. And becauſe every Creature muſt needs fall infinitely ſhort of affording ſuch a Motive, man had never been recovered from his loſt Condition to have attained the end of his Creation, if *God himſelf* had not undertaken the great, and otherwiſe inſuperable Work of his Recovery, by being made Man, and in doing and ſuffering what he did to regain his Love. And therefore laſtly, whereas *Chriſts bloody Death and Paſſion* was the ſtrongeſt and moſt endearing Argument and Motive of all other Teſtimonies of his ſtupendious Love to man, for drawing his Affections off from the Love of the World to the Love of God, which is the purging away of Sin, the *ſhedding of Chriſts pretious Blood on the Croſs* is ſaid to be a *Sacrifice for Sin*, that is, for the putting or taking away of Sin, even as the ſacred Text it ſelf directly aſſerteth, *He appeared to put away Sin by the Sacrifice of himſelf, Hebr.* 9. 26. Hence it is that mans Redemption and Salvation are ſo frequently attributed to *Chriſts Death on the Croſs*, it being the moſt remarkable Inſtance of his Love, and thereupon the potenteſt Motive of all others, to win mans firm Affection to himſelf. For that our Bleſſed Saviours Incarnation, and whatſoever he either did or ſuffered in his Manhood

hood are likewiſe real Cauſes of mans Redemption and Salvation, the Churches *Litany* aſſures us, in which we pray to be delivered *from all Sin and Miſchief, from the Crafts and Aſſaults of the Devil, from the Wrath of God, and from everlaſting Damnation; by the Myſtery of Chriſts holy Incarnation, by his holy Nativity and Circumciſion, by his Baptiſm, Faſting and Temptation, by his Agony and Bloody Sweat, by his glorious Reſurrection and Aſcenſion, and by his ſending of the Holy Ghoſt, aſwell as by his Croſs and Paſſion.*

Object. 6. If, after all the Endeavour that hath been uſed to frame Arguments, to ſolve Objections, and to explicate how mans Redemption, Reconciliation and Salvation are in a true ſcriptural Senſe wrought by Chriſt, for clearing the Aſſertion, that the ſincere habitual Love of God, or Charity, is the Formal Cauſe of Juſtification, it be found, that the Aſſertion it ſelf is repugnant to the 11th. *Article* of our Religion, wherein it is ſaid, that *we are juſtified by Faith only for the Merit of our Lord and Saviour Jeſus Chriſt*, all that has been done is nothing better, (not to ſay, worſe) then labour in vain.

Solut. That Chriſt's Doings and Sufferings (which conſtitute his Merit) are a real Cauſe of mans Juſtification, has been both aſſerted

aſſerted and proved in this Section; ſo that if any difference be between what the 11*th. Article* teaches, and what is averred by me concerning Juſtification, 'tis only after what manner the *Merit* of *Chriſt* juſtifies a Sinner, namely, whether as an Efficient, or a Formal Cauſe. And yet even as to this alſo there will be found no difference, when the matter is well diſcuſſed. For I ſtedfaſtly hold and maintain together with the *Article*, that *Chriſt's Merit* is apprehended and applied to a Sinner for his Juſtification *by Faith only*, whilſt he firmly believes, that God through them, will, according to his free Promiſe in the Goſpel, deliver him from the Slavery of Sin, and the Conſequent of it everlaſting Miſery; ſo that in regard it is the Grace of Faith *alone* which draws the *Merit* of *Chriſt* home to a Chriſtians Soul, whence it becomes an effectual Motive to gain his Affections in turning them from the falſe Pleaſures of the World unto God the ſole true Delight of the Soul, (which is to be an efficient Cauſe of cleanſing the Heart from Sin through Charity) it muſt needs be, that in this ſenſe *we are juſtified for the Merit of Chriſt by Faith only.* And that the 11*th. Article* of Religion is to be underſtood in this ſenſe, ſeems clear, both from the words

wherein

wherein it is expreſſed, and from the Churches *Homily* referred to for a fuller explication of what they intend. The words of the Article are theſe, *We are accounted righteous before God, only for the Merit of our Lord and Saviour Jeſus Chriſt by Faith, and not for our own Works or Deſervings. Wherefore that we are juſtified by Faith alone, is a moſt wholſome Doctrine, and very full of Comfort, as more largely is expreſſed in the Homily of Juſtification.* Here 'tis plain, that our *Bleſſed Saviour* is affirmed to be the meritorious Cauſe of Juſtification, and it is undeniably true, that aſwell *Divines* as *Philoſophers* place a *Meritorious* Cauſe among the *efficient Cauſes*; whence the learned Prelate *Forbeſius* writeth thus, "*Juſtitia Chriſti nos juſtificari* "*& ut Cauſa formali atque etiam meritoria, ut* "*aſſerunt qui priorem tuentur ſententiam* [nom-"pe Chriſti Juſtitiam eſſe Cauſam formalem "Juſtificationis] *dici non poteſt; nequit enim* "*fieri, ut eadem res ſit ſimul Cauſa efficiens,* "*ad quam Meritum reducitur, & Formalis* "*ejuſdem effecti, quia ſic ſimul & de eſſentia* "*effecti foret & non foret, cum Cauſa formalis ſit interna τὸ τι ἦν εἶναι, efficiens autem* "*externa, uti conſtat.* Conſiderationes modeſtæ & pacificæ. *Lib.* 2. *Cap.* 3. *Paragr.* 5. Seeing then it is impoſſible that a *Meritorious*

torious Cauſe ſhould be a *Formal Cauſe*, and that in the 11*th. Article*, no mention is made of a *Formal Cauſe*, it remains, that the *Merit* of *Chriſt* ſpoken of in the *Article*, is either an *efficient Cauſe* of Mans Juſtification, or elſe *none* at all. And the ſame is likewiſe manifeſt from the Churches *Homily* referred to in the *Article*, in which we read *Part* 2. *Par.* 4. as follows, "You ſhall underſtand "that in our Juſtification by Chriſt it is not "all one thing, the Office of God unto "Man, and the Office of Man unto God. "Juſtification is not the Office of Man, but "of God; or Man cannot make himſelf "righteous by his own Works, neither in "part, nor in the whole; for that were the "greateſt Arrogancy and Preſumption of "Man that Antichriſt could ſet up againſt "God, to affirm, that Man might by his "own Works take away and purge his own "Sins, and ſo juſtifie himſelf. (*What can well be more plain, unleſs it were expreſſed in the very Language of the Schools, then, that God is here affirmed, and Man denied, to be the efficient Cauſe of his Juſtification?*) "But "Juſtification is the Office of God only, and "is not a thing which we render to him, "but which we receive of him, not which we "give to him, but which we take of him

"by

" by his free mercy, and by the only merits " of his moſt dearly beloved Son, our only " Redeemer, Saviour and Juſtifier Jeſus " Chriſt. (*Here the free Mercy of God, and the Merits of Chriſt are put together as Cauſes of the ſame kind, and who is ignorant that the free Mercy of God is an efficient Cauſe only of Juſtification?* " ſo that the true underſtand- " ing of this Doctrine, *We be freely juſtified* " *by Faith without Works*, or that *we be ju-* " *ſtified by Faith in Chriſt only*, is not, that " this our own Act to believe in Chriſt, or " this our Faith in Chriſt, which is within " us doth juſtifie us, and deſerve our Juſtifi- " cation, (for that were to count our ſelves " to be juſtified by ſome Act or Vertue with- " in our ſelves.) *The Act or Vertue here mentioned being ſet in oppoſition to the Merits of Chriſt, which are an efficient Cauſe, 'tis in effect, as if it were ſaid, The Merit of Chriſt only, and not any Act or Virtue of our own whatſoever, is the efficient Cauſe of our Juſtification.*) " But the true underſtanding and meaning " hereof, is, that although we hear *Gods* " Word and believe it, and although we have " Faith, Hope and Charity, Repentance, " Dread and Fear of *God* within, and do " never ſo many Works thereunto, yet we " muſt renounce the merit of all our ſaid

Robert Marley " Vertues

" Virtues of Faith, Hope and Charity, and " all other Vertues and good Works, which " we either have done, ſhall do, or can do, " as things that be far too weak and unſuf- " ficient and imperfect to deſerve remiſſion " of our Sins and our Juſtification, and " therefore we muſt truſt only in Gods Mer- " cy, and that Sacrifice which our High " Prieſt and Saviour offered upon the Croſs. (*Lo here again Chriſts Merits and Mans are ſet one againſt the other, which would be impertinent, if they were not ſpoken of the ſame ſort of Cauſes, but of Cauſes different in kind, and a meritorious Cauſe is an efficient Cauſe, as was ſeen above.*) The Merit of Chriſt then in the 11*th. Article* of our Religion, is not to be underſtood of the *Formal Cauſe* of Mans Juſtification or Righteouſneſs, but of the *efficient Cauſe* thereof; in reſpect of which, I aſſert it to be moſt truly ſaid, that, *We are juſtified by Faith only, becauſe by it alone Chriſts Merits are applied to us.*

SECT.

SECT. XII.

Neither by the Light of Nature, nor by the Law of Moſes, *without Chriſt could ever any, either Jew or Gentile, be eternally ſaved, and come to Glory, but through him both of them might. The Chriſtian Religion is in many reſpects preferable to the Law of Nature, and the Law of* Moſes. *The Injunction of the Judaical Ordinances, Rites, and Ceremonies had a farther Tendency then the exacting of meer Obedience.*

1. SInce the ultimate End of creating Man was that he might be eternally happy through the perfect Love of God for ever (*Sect.* 4.) it plainly follows, that, inaſmuch as no man ſince *Adams* Fall, can attain to the perfect Love of God, but through *Chriſt*, (*Sect.* 9. and 11.) *There is none other Name under Heaven given among Men, whereby we muſt be ſaved, Acts* 4. 12.

2. For though ſome few *do by nature* (*i. e.* the Light of natural Reaſon) *the things contained in the Law* (*viz.* the Moral, for the Gentiles could not by the Law of Nature obſerve the Ceremonial Law of the

Jews) *Rom.* 2. 14. by being brought through a ſerious Conſideration of the glorious Structure of the World, more eſpecially of Man himſelf; and of Gods Providence in preſerving and governing all things, to adore the Divine Majeſty, to pray to him, and to praiſe him as the Author of all Good, and thence contract an habitual Love to him above the Enjoyment of the vain Pleaſures of the World. And albeit many by the Law of *Moſes* have not only obtained the habit of Charity, but have alſo acquired an high degree and meaſure thereof, yet in that neither Jew nor Gentile could ever without *Chriſt* attain to the perfect Love of God, (*Sect.* 9. and 11.) 'tis clear, that through *Chriſt* they muſt do it, if ever they arrive at eternal Bliſs.

3. Which moſt bleſſed State, foraſmuch as *God is no reſpecter of Perſons, but in every Nation he that feareth God and worketh righteouſneſs is accepted with him, Acts* 10.34,35. and that he who habitually loves God above all things, is *Righteous*, (*Sect.* 11.) every one, who departs this Life with an habitual Love to God, ſhall at length obtain. For ſeeing all *muſt appear before the Judgment Seat of Chriſt, that every one may receive the things done in his Body, according to that he hath*

hath done whether it be good or bad, 2 Cor. 5. 10. 'tis plain, that every *righteous* man whatſoever ſhall receive a *righteous* mans *Reward* at the laſt day, which Reward is *everlaſting Bliſs.*

4. For, ſince nothing is wanting to one endued with ſincere Charity, but ſomething to perfect the ſame in him, to make him for ever happy; and that the glorious appearance of *Chriſt* coming to Judgment, will throughly purge out of the Soul of every one habitually poſſeſſed of Charity all the Relicks of worldly Affections (*Sect.* 11. *Solut.* of *Object.* 4.) and thereby entirely diſpoſed and ultimately and immediately prepared to obtain the Beatific Viſion, 'tis evident, that the *Reward* which every *righteous* man ſhall have at the laſt day, is everlaſting Bliſs.

Object. 1. If every one of all Mankind from the beginning of the World to the end thereof, that habitually loves God above all things (and conſequently his Neighbour as himſelf; *Sect.* 11. *Solut.* of *Object.* 2.) when he leaves this World, ſhall at length be eternally bleſſed through *Chriſt*, what need men concern themſelves ſo much as they do, what Religion they be of?

Solut. It concerns every one ſo much as

his Salvation is worth, to be ſolicitous to be a Member of the *Catholic Chriſtian Religion*; not only becauſe there's ſmall hopes that he, who is not deſirous to take the beſt courſe he can to be ſaved, will in ſincerity of heart obſerve the Rules of any Law whatever; but alſo becauſe, if, notwithſtanding the Divine Excellency of the Precepts, Motives, and Diſcipline of the Goſpel-Diſpenſation, thouſands periſh within the Boſom of *Chriſt's Viſible Church* through the ſtrong Temptations of the World, the Fleſh and the Devil, wherewith they are overcome; the perdition of Souls will be certainly much greater, and more general, where thoſe potent Adverſaries of man's Bliſs find ſmall Reſiſtance made againſt them. Wherefore ſince no man ever attain'd to live a virtuous Life in order to the End for which he was created, but in regard he was directed and inclined thereunto either by the Law of *Nature*, or by ſome *Revealed* Law, (of which later ſort there are only two, the *Jewiſh*, and the *Chriſtian*,) 'tis apparent, that if the *Chriſtian Religion* be in many reſpects highly preferable for the obtaining of Felicity by it, to them both, it alone, where it can be had, is to be choſen and embraced. And that the *Chriſtian Religion* is in many reſpects highly

highly preferable to them both for that End, is evident. For, *First*, It doth exceedingly much more fully and clearly reveal to the World the Nature of God, the Immortality of the Soul, the Excellency of the Fruit of a virtuous, godly Life, after Death, and the intolerable Torments of the Wicked in the World to come. *Secondly*, 't gives far more perfect Rules, and shews abundantly more efficacious Helps and Means of leading such a Life as must bring men to Felicity, if ever they attain thereto. *Thirdly*, It propounds infinitely more convincing and powerful Arguments and Motives for inducing men to despise the Vanities of the World, and to fix their Affections on God; and to pursue with diligence the Means available to the full enjoyment of him. *Lastly*, It affords far more endearing Considerations of Encouragement to bear with patience Reproches, Injuries and all manner of Afflictions which befallnen in the whole course of this miserable Life.

Object. 2. If the Design of Religion be to cause men to forsake the Love of the World and the vain and false Allurements of it; what *Rational Account* can be given of the *Temporal Ordinances*, *Rites* and *Ceremonies* of the *Jewish Law*, which in appear-

ance have ſmall or no Tendency thereto.

Solut. That the Moral Law, which directly requires the Love of God, and of a man's Neighbour, was the principal part of the *Moſaical Diſpenſation*, is clear by our Saviour's Anſwer to the Scribe (who ſaid, that *to love God with all the Heart, and with all the Underſtanding, and with all the Soul, and with all the Strength, and to love a man's Neighbour as himſelf, was more than all whole burnt Offerings and Sacrifices.*) which is this; *Thou art not far from the Kingdom of Heaven*, Mark 12. 33, 34. And therefore although there be peradventure ſome Precepts in *Moſe*'s Law, which are ſo purely arbitrary, as to be fulfilled in the meer willing obſervance of them; yet God's Deſign in inuring the *Jews* to Acts of ſimple Obedience, was queſtionleſs this, that they might be the more willing and ready to obey him in thoſe things which directly made for their eternal Good. For to give a Command without an intention of Good, in ſome reſpect or other, to man, by the performance of it, is repugnant to Reaſon, and contradictory to the wiſdom and goodneſs of God (*Sect. 8. Sol. of Object.* 1, 2, 3.) But beſides it is not a thing eaſily to be granted, that the *Temporal Ordinances, Rites* and *Ceremonies* of the *Judaical*

cal Law were ſo purely arbitrary, as they ſeem upon a ſlight view to be. For ſince all good Laws reſpect man's Good; that his chief Good is the perfect Love of God, and that every thing beſides is only for good to him as it contributes in ſome reſpect or other thereunto, (*Sect.* 5. *Par.* 1.) it neceſſarily follows, that all Laws given by God to Man, were intended to be a means of bringing him by the obſervance of them, to the love of himſelf, as his ſole ſovereign good; and by conſequence, that the *Moſaical* Law was given to the *Jews* to win that People by ways *convenient* and *agreeable* to their *Tempers*, to ſet their *Affections* on God. For though the Motives which it propoſed were Promiſes and Threats of temporal Rewards and Puniſhments; and the Ordinances of it moſtly certain Rites and Ceremonies; yet were they truly ſuitable to that Nation, whoſe Hearts were generally groſs and childiſh, as the Apoſtle *Paul* not obſcurely hints, ſaying, *Till the fulneſs of time was come, the* Jews *were as Children in Bondage under the Rudiments of the World*, Gal. 4. 3. that is, I conceive, as Children are firſt taught their Rudiments, becauſe not capable of better Learning till of riper years; ſo were the *Jews* inſtructed by weak and poor means

means till the World was grown to an Age fit for higher Documents. And why mens minds were more groſs and terrene towards the Infancy of the World, *Thomas Albius* in his *Appendix* to *Inſtitut. Peripatet.* gives a very probable account. However that *de facto* it was ſo, at leaſt as to the *Jews*, doth appear by their frequent murmuring and revolting (even after they had often taſted of the extraordinary goodneſs of God) whenever they diſguſted their preſent *Temporal* State and Condition. For we may infer from thence, that if God had told them by his Servant *Moſes* of *Spiritual Joys* they ſhould have *after this life*, inſtead of the *good Land of* Canaan *flowing with Milk and Honey*, if they would obey and keep his Commandments and Statutes, ſuch Doctrin would have found ſmall Acceptance; the Truth of which, if perchance queſtioned becauſe of the Conſtancy of the *Babyloniſh* Captives in their Religion; this, I think, may well ſuffice for Anſwer, that part of the Prophecy which told of their carrying to *Babylon* being fulfilled, gave them aſſurance, that as the violation of the Law had occaſioned their bringing into Captivity; ſo their cloſe adherence to it for the future,

future, would procure their own, or their Poſterities Reſtorement to their Native Countrey and Freedom. Seeing then the Hearts of the *Jewiſh* People were ſuch, as that the moſt *connatural* way to bring them to love God, was by delivering them from Servitude and bodily Dangers; and by Promiſes of temporal Good, and Threats of temporal Evil; 'tis plain, the love of worldly good things was ſo ſetled in their Minds, that the Almighty ſought not to be beloved by excluding the love of them out of their Hearts, but by gaining their Affections through them; whilſt he endeavoured to manifeſt, that *the whole Earth was his, and the fulneſs thereof*, to the end they might depend on his Bounty, and love him for the ſame; which whoſoever of them really did, God acquired thereby a *Pre-eminence* in their Affections, foraſmuch as the due Conſideration thereof would beget a greater love of the *Giver* than of the *Gift*. For whoſo ſeriouſly reflects that all Good comes from God, and that the poſſeſſion and enjoyment of it proceeds from his bountiful Kindneſs without any precedent Merit on man's part, muſt needs acknowledg his *Gracious Goodneſs* to be ſuch, as that he ought to relie thereon as the *Sovereign Good* and

and *Fountain* from which, whatſoever he enjoys, flows; and in ſo doing his Affections will be carried thereto accordingly, that is *chiefly* and above all Earthly things. Thus we ſee the Reaſon of the Motives to the Love of God *peculiar* to the *Jews*. The *Temporal Ordinances*, *Rites* and *Ceremonies*, of whoſe Law alſo, however they may ſeem at firſt ſight to have been Commands relating only to a bare Obedience required in the performance of them, were in very deed *proper* and *fit Means* to keep the *Jewiſh* Nation from Idolatry, and to make them obſerve the ſubſtantial part of the Law, which was to love God above all things, and their Neighbour as themſelves. Hence the Ordinances of the Paſchal Lamb and of unleavened Bread, were inſtituted for Helps to keep God's wonderful Mercy and Kindneſs to them, in freeing them from the *Egyptian* Bondage, in perpetual remembrance; that they might ever be reminded to praiſe, laud and magnifie him, and conſequently to love him for the ſame. Hence their Purifications and Oblations for Sin, were ordained to bring their Tranſgreſſions to mind, that they ſhould acknowledg them, and turn from them by Repentance to God. Yea and the ſeemingly inſignificant Ceremonious Rites

rites were appointed as things uſeful for walls of ſeparation between the *Jews* and *Gentiles* round about them, to withold them from their Idolatries, wicked practices of Magical Superſtitions and Whoredoms frequent among them; for they ſtood in *oppoſition* to the cuſtoms of the Nations adjoyning to the Land of *Judea*, as we are aſſured from Learned men out of *Maimon* (for I never had a ſight of his Writings my ſelf) who proveth out of ancient Books that the Precepts of the *Jewiſh Law* of this kind are ſtill with a *Reflex* upon the *Heathen Rites*, and not of thoſe only of ſimple Idolatry, but moſt of all ſuch as were complicated with magical and unreaſonable Superſtition; and that the reſpect of thoſe Laws were not ſo large and indiſtinct as to look on all the Heathens in *general*, but in *particular* to the *Egyptians*, *Canaanites*, *Chaldeans* and *Amorites*. Yea, the ſame Author, it is ſaid, hath reconciled the ſtrangeneſs of the Ceremonial Precepts to any man's proportion of Reaſon and Belief; of which I'le produce one Inſtance: "It is "forbidden that any man of *Iſrael* ſhould eat "Blood. Alſo it is commanded that the Blood "be ſprinkled on the Altar, and moreover, "that it be covered with duſt, or ſpilt on "the ground as water. Some of the *Zabii* did

"uſe

"uſe to eat the Blood, ſome others, who "reckoned this to inhumanity, at the kil- "ling of a Beaſt reſerved the Blood, and "gathered it up into a Veſſel or Trench, and "then ſitting down in a Circle about the "Blood, they ate up the Fleſh, and ſatisfi- "ed themſelves with an Opinion that their "Dæmons fed upon the Blood, entertain- "ing a ſtrong Conceit that this manner of "ſitting at the ſame Table with their Gods, "would engage them to a nearer Tye of "Converſation and Familiarity, and pro- "miſing to themſelves alſo that the Spirits "would inſinuate themſelves in Dreams, "and render them capable of Prophecy, "and things to come. In reference to theſe "Ways of the *Amorites*, God expreſly for- "bad his People to eat Blood; for ſo ſome of "the *Zabii* did; and to meet with others "who gathered it up into a Veſſel, he com- "manded the Blood ſhould be ſpilt on the "ground like Water. And becauſe they "ate their Sacrifice in a Circle round about "the Blood, he alſo commanded that the "Blood ſhould be ſprinkled (not about, "but) upon the Altar. Mr. *Gregory* of *Oxford* in his *Notes and Obſervations upon ſeveral Paſſages of Scripture*, Chap. 19. More Inſtances of the like ſort may be ſeen in Dr.

Dr. *Stillingfleet*'s *Origin. Sacr.* Book 2. Ch. 7. Where he writeth, that the Precept againſt Woollen and Linnen, was occaſioned, becauſe the Idolatrous Prieſts went ſo cloathed. That the *Jews* were forbidden to round the Corners of their Heads, becauſe it was the Cuſtom of the *Arabians*, and others of the *Babylonian* Prieſts to round them. That becauſe the Idolaters threatened all Parents that their Children would never live unleſs they cauſed them to paſs through the Fire, was that ſtrict Prohibition of giving their children to *Molech*, which was by that cuſtom of paſſing through the Fire. Theſe and ſeveral other Precepts of the Law of *Moſes* are deduced (ſaith the *Doctor*) by that very Learned Rabbi *Maimonides* from Idolatrous Cuſtoms, as the Occaſions of them; which ſeems to have the more Reaſon (ſays he) becauſe that God in the general forbad the *Jews* to walk after the Cuſtom of the Nations about them, *Levit.* 20. 23. Thus by what in the whole has been ſaid of the *Jewiſh Law*, it appears, that it had a Tendency to the ſame great End which both the *Law of Nature*, and the *Chriſtian Law* look unto, namely, the *Love of God, as ſole Sovereign Good of the Soul.*

SECT.

SECT. XIII.

Nothing is available to Felicity, but as it contributes to Charity. The nature of the two Theological Virtues, Faith and Hope; and how they become uſeful and beneficial to the obtaining and encreaſing of Charity.

1 SInce the ultimate End not only of Mans Creation, (*Sect.* 4.) but of his Redemption alſo, (*Sect.* 9.) is his own Eternal Felicity, and that Felicity conſiſts in the perfect Love of *God* clearly ſeen, (*Sect.* 4.) 'tis evidently conſequent, that neither Faith, nor Hope, nor the moral Virtues, nor any Duty, nor Ordinance, nor Inſtitution whatſoever is at all available to everlaſting Bliſs, ſave only as in ſome kind or other they contribute to Charity, either in helping to procure it, to preſerve it, to augment it, or to compleat it; provided Charity begun here in this world, and that which is Felicity in the next, differ not in nature, but only in degree.

2. And that Felicity is the ſame Charity perfected in the other World, which is begun in this, is manifeſt both from Reaſon and

and Scripture. For ſince the Love of *God* apprehended by Faith, and the Love of *God* proceeding from Viſion, have both of them *God*, as he is the ſole Sovereign Good of the Soul, for their only Object, they are of the very ſame Nature, each of them being a Complacency or Delight taken in *God* under the ſelf ſame Notion, to wit, as he is the Supream Good of Man; ſo that albeit the Love which proceeds from Viſion, by reaſon of the clearer knowledg it affords of *God*, muſt needs be greater then the Love which comes by Faith, yet their difference is not in eſſence, but in degree only. Neither doth Reaſon give Teſtimony to the Truth thereof alone, but Scripture alſo, which expreſly tells us, that *Charity never faileth*, 1. *Cor.* 13. 8.

Object. 1. If the Love of *God* in this and in the World to come be both of them Charity, how comes Charity here to be accounted a Theological Virtue together with Faith and Hope, which are only Means and Furtherers of Bliſs, and Charity hereafter Bliſs it ſelf?

Solut. The reaſon is becauſe Charity here doth not always proceed to, and neceſſarily end in, Charity hereafter, and therefore is looked upon as an Help to Felicity, rather

than any degree thereof, though in verity it be, in all thoſe who finally loſe it not, but depart hence habitually endued therewith, Felicity really begun in them, to be compleated and perfected in Heaven, (*Paragr.* 2.)

3. *Faith* is the firſt in order of the Theological Virtues, becauſe the Foundation of the Chriſtian Religion *quoad nos*, whilſt by it we are aſcertained of the whole Myſtery of the Goſpel of Chriſt. For what is Faith in general, but Knowledge grounded on Teſtimony, to which an aſſent is given? And what Chriſtian Faith in particular, but the Belief of Chriſt's Doctrine upon the account of his Divine Word relating or teſtifying the ſame unto us? Hence it will certainly be, that whoſoever believes the Holy Scripture, will believe the Incarnation, Life, Death, Reſurrection, Aſcenſion, and coming to Judgment of our Saviour Jeſus Chriſt, and that either ſuperficially and careleſly, or cordially and concernedly; if the former, he does it not to that intent, the Belief of them was propoſed by *God*, and ſo no wonder if he be not bettered by it; but if the latter, his Belief will be apt to work an anſwerable Love in him towards the Author and Offerer of ſuch tranſcendent Kindneſs

as

as in the Goſpel is held forth; and therefore the more firm and frequent acts of Faith he exerciſes, the more will his Love to *God* be excited, till at length (if his Faith continue operative) it grows into an Habit, by which he is put into a State of Salvation, or the direct Way to everlaſting Bliſs, (*Sect.* 11.) Nor is this the whole benefit of an active Faith; for when Charity is thus by its means wrought in the Soul, Faith doth not ſtraight give over its Function, and begin to be idle, but grows more vigorous and lively, whilſt the Soul being enflamed with the Love of *God*, ſets it afreſh on work about the Object, the Motives, and other Helps of Bliſs, whence Charity becomes not only confirmed and ſtrengthened, but augmented alſo. For although it have frequent need of the Exerciſe of Faith, only to maintain and preſerve its Habit that it be not loſt, by reaſon of the many Temptations alway ready to enſnare the Affections of the Soul; yet in regard the more that Faith is converſant about the Object and Means of Bliſs, it will from thence be obvious to the Intellect to diſcover ſtill farther Excellencies in *God*, and greater Love and Kindneſs in him towards wretched Man, it cannot chuſe, but that freſh Repreſentations of Lovelineſs in

God being often made, the Soul will become more vigorouſly affected towards *God*, eſpecially when Charity is in good plight, having no preſent Adverſary or Temptation to encounter with.

4. After Faith, *Hope* lifts up its Head, and 'tis twofold, either ſuch as precedes Charity, or is ſubſequent to it, (even as we have ſeen Faith to be *Paragr.* 3.) The Hope which precedes Charity is ſubſervient to Faith, in aſſiſting it to beget the Love of *God* in the Soul, in manner here following; When Faith has begot ſome imperfect deſires of Bliſs, before Charity be habitually ſeated in the Soul, ſome ſlender hope will ariſe from the glowings, whereby the Soul perceives herſelf to grow warm in Affection towards God, that he will be graciouſly pleaſed to perfect the good Work he has already begun in her. This Hope, tho weak, contributes ſomething to Charity, if not choaked by freſh Sin; for while the Soul hopes for what ſhe deſires, her deſires of what ſhe hopes for is quickned thereby. Nevertheleſs till an habitual Love to *God* above all things, or Charity be throughly framed in the Soul, there's no Spiritual Life therein, but only previous diſpoſitions preparing for it. Such Hope is therefore by the

the Schools termed *informis*; and the other Hope which follows Charity is called *formata*, becauſe Charity gives Live and Vigor to it, for no man has a firm well grounded Hope that he ſhall ever inherit Bliſs, till he find within himſelf that he has an hearty unfeigned Love to God, and really perſues the known Means appointed by him to procure a full Fruition of him. Thus is Charity the Parent of a true and lively Hope, and to this intent that ſhe may be a Stay and Comfort to her Mother, for while men rationally hope to enjoy what they love, they are cheriſhed, confirmed, and ſtrengthened thereby in their Love, becauſe they have confidence ariſing from a well-grounded Hope, that their Love is not in vain. Wherefore the greater our Charity is till perfect, that it excludes Hope through poſſeſſion of the thing hoped for, the ſtronger will our Hope be, and the ſtronger our Hope is, the greater Encouragement will be given to Charity, which perfected, is Felicity.

Object. 2. The Love of God in Heaven may be an adhering with delight to the Object of Felicity; or a Complacency, Joy and Satisfaction ariſing from the Beatific Viſion, or Contemplation of the Divine Excel-

lency. But the Love of *God* upon Earth ſeems rather to be a Deſire only to enjoy him eternally, than any the leaſt real participation of Bliſs, or the Enjoyment of *God*.

Solut. Every true hearted ſincere Deſire to enjoy *God* eternally is an Effort and vigorous ſtriving of the Soul to be throughly ſatisfied with the full fruition of him for ever; which ſince it is cauſed by the Delight it finds in the ſolid and devout Conſideration and Meditation of the Divine Excellency, or of *Gods* wonderful gracious Kindneſs to man apprehended by Faith, or of both; the greater inward Joy and Spiritual Contentment men have in thinking of *Gods* tranſcendent Excellency, and of his ſtupendious Kindneſs ſhown to Man, the ſtronger will their Deſires grow to obtain a full Poſſeſſion of him to Eternity; whence it appears that the Deſire to enjoy God is an effect of Charity, or Delight taken in him, and not Charity it ſelf; but is a very great Advancer of it, in that it puts men upon the exerciſe of all things which are known to be available to the Fruition of *God*; and indeed is ſo like to Charity, that it is not without a near Inſpection diſcernable from it; yet certainly is diſtinct from it,

it, as may be farther gathered from the constant answer we use to give to one demanding of us, why we so earnestly desire this or that thing, which is, because we have a great Love for it, or take much delight in it; but do not ever say, we love a thing, or are delighted with it, because we desire it. In fine, then I take it to be cleared, that *Charitas viæ*, and *Charitas patriæ*, the Love of *God* here and hereafter, differ only, as the less, and more perfect, whence I conceive, arose that common Saying of Divines, *Gratia est semen Gloriæ*, and the occasion of calling aswell *Grace* as *Glory* the *Kingdom of Heaven* in Scripture.

SECT. XIV.

The Moral habits Prudence, Juſtice, Fortitude and Temperance are truly Virtues in that reſpect only as they further Charity. What the Office of each of them in particular is, as 'tis ſubſervient unto Charity.

1. HAving ſhown after what manner the Theological Virtues Faith and Hope are uſeful and ſerviceable unto Charity, it follows to be conſidered of, how the moral Virtues, *Prudence*, *Juſtice*, *Fortitude* and *Temperance* miniſter help thereunto; in reſpect of which alone, they are truly Virtues, and not otherways. For ſince Charity here and hereafter is Felicity, the one begun, the other perfected, (*Sect.* 13.) and that Felicity is the ultimate End of Man; (*Sect.* 4.) it certainly follows, that not any thing at all is virtuous, or good to man as man, or a Rational Creature made to inherit Bliſs, but what is in ſome reſpect or other advantagious and beneficial to Charity; ſo that although he be commonly eſteem'd a *Prudent* Man, who diſcreetly orders

ders his actions to ſome honeſt end propoſed; a *juſt* man whoſe care it is to do uprightly in the Affairs of the World; a *ſtout* man who behaves himſelf couragiouſly againſt his Countries Foes; a *temperate* man who regularly moderates his Appetite about Meat and Drink; yet is not any of theſe truly virtuous by ſo doing, except he do it out of Love to that End whereunto all his Actions ought either mediately or immediately to tend, becauſe in the obtaining of that alone, Humane Nature is perfected, the Man made happy; whereas other inferior Ends beneficial in their kind to ſome particular purpoſes may be attained, and yet everlaſting Miſery not be prevented thereby. This then being apparent, that Charity is the Scope and Aim which the moral Virtues ought to look and level at, let's ſee in what way they compaſs their deſigned End.

2. *Prudence*, (which becauſe it is converſant *circa agibilia* is reckoned with the moral Virtues) is the practical Knowledg of things to be deſired, or ſhunned, in reſpect of ſome honeſt end ſought after; whence it is manifeſt that Prudence is deeply engaged in every moral Virtue, and therefore how much ſoever Charity is advanced by any of them,

them, Prudence always plays its part in contributing thereunto.

3. *Juſtice* is ſaid to be a Virtue whereby we give to every one what is due or right for them to have; the Diſcourſe whereof I'le therefore omit till I come to the *Decalogue* or *Moral Law*.

4. *Fortitude* is that Virtue which ſtrengthens the Soul to overcome Difficulties that would avert the Will from the Proſecution of Good, for fear of Evil to be encountred with before the Good can be obtained. 'Tis apparent therefore to ſee, that, conſidering a Chriſtians Life is a continual Warfare, where daily Enemies that would hinder Mans Love to God above all things, are ſtoutly to be combated, if Victory be deſired and expected, Fortitude is a Virtue primely uſeful unto Charity.

5. *Temperance* is a Virtue which regulates the deſires of the Will about the Objects of Taſt and Touch, as Meat, Drink, and Venery, and is hugely ſerviceable to Charity. For whereas the Will through the Corruption of Mans vitiated Nature is prone to follow the Guſt of the ſenſitive Appetite in the immoderate perſuit of whatſoever is grateful to it, and is apt thereby to be drawn from the Love of its chief Object the Supreme

preme Good, which is God; Temperance, by reſtraining the ſenſitive Appetite from exceſs in its deſire of Meat and Drink, doth thereby reduce the animal Spirits to a more moderate Quantity and Temper, which otherwiſe through their too great abundance and activeneſs are wont to excite the ſenſitive Faculty to a violent luſting after all ſuch things as are pleaſing to it; and that again diſturbs and blunders the Rational Powers of the Soul, and by eagerly preſſing upon them, averts the Underſtanding from the due Conſideration of things, and thence totally gains the Phantaſie, and thereby enſnares and captivates the Will. Beſides, Temperance is very ſerviceable, *ut Cauſa removens prohibens*, to Prayer and Meditation, the two faithful Enſurers (as I may well call them) of Charity, for they never fail to enſure it to us (as will be made appear in the next Section) if we fail not to make ſure of employing them in their Office.

Object. 1. By what hath been ſaid of the moral Virtues, if true, they are not *bona per ſe, good in themſelves*, which is contrary to the Opinion of moſt men.

Solut. Whatſoever is *bonum per ſe, good in it ſelf*, is of it ſelf the Object of Deſire, and ſo having no Reference, as ſuch, to any farther

farther good in conſideration of which it is deſirable, it ought to be deſired for its own ſake, without reſpect had to any other good whatſoever to be obtained by it, and conſequently to be acquieſced in, either as the adequate End and Perfection of the Soul, or at leaſt as a coordinate part and proportion thereof. The former the moral Virtues are not, otherwiſe God would be totally excluded from being in any ſort Man's ultimate End and Sovereign Good. Nor can they be the latter; *Firſt*, becauſe it is impoſſible, but that the Soul which is fully poſſeſſed of God, ſhould have all Good and Perfection whereof it is capable: and *Secondly*, for that the moral Virtues are Diſpoſitions of the Soul for moderating the Affections of the Will about ſuch Objects, as ſhall have no Being in Heaven; and if there be no Objects for the Virtues to be concerned about, there will alſo be no Virtues, becauſe they receive their different Natures and Species from the diverſity of the Objects they are exerciſed on. Juſtice indeed ſeems to be eternally neceſſary, in that we muſt give for ever to God, Angels and Men what is their due; but Charity abundantly ſupplies that, foraſmuch as to love every one of them, as they ought to be beloved, eminently

nently contains in it whatſoever is to be rendred to them.

Object. 2. Although a man that deals uprightly to obtain the Reputation of a good Name; or defends his Country for Honours ſake; or lives temperately out of regard to his Health; or that does all theſe for the mentioned, or any other ſuch like End, be not properly a virtuous man; yet he that exerciſes Juſtice, Fortitude and Temperance for Honeſties ſake, or becauſe it is agreeable to the Principles and Dictates of Reaſon, and ſo conformable to mans rational Nature, to do it, is certainly a moral honeſt man, or elſe there is no ſuch thing as moral Honeſty in the World.

Solut. He that does a thing for any End, be it what it will, has his Reward, or all he deſires, in the obtaining of it, if ſo be he have not an Eye to a farther end to be acquired by it; and therefore in caſe every Man did exerciſe Juſtice, Fortitude and Temperance for the pure Love of them, only becauſe they are agreeable to human Nature, he had his Reward in doing it, and thence fell ſhort of Felicity, or his chiefeſt Good the Fruition of God, and conſequently he did not act virtuouſly. For he that acts virtuouſly, acts rationally, and he that acts rationally,

onally, acts for a good End, which muſt either be Mans ultimate End, or elſe ſome intermediate End conducible to the obtaining of it, becauſe Mans ultimate End alone is deſirable for its own Cauſe, and other things only as they are in order to it, as was proved before, (*Par.* 1.) and in the *Solut.* of the *firſt Object.* in this *Section.* Such a Man indeed as is ſaid in the Objection I am now anſwering to be a moral honeſt man (if there were any ſuch) would be leſs miſerable by what he did; but ſo will every one be accordingly as he is leſs vitious (*Sect.* 7.) although he be not in any ſort truly Virtuous. Is there then you'l reply no ſuch thing as *meer moral Virtue* or *Honeſty?* I anſwer yes. *Meer moral Virtue* or *Honeſty* is, when a man without the Direction or Help of any other Law, ſave only of the Law of Nature, doth from the Conſideration of Gods tranſcendent Excellency in himſelf, of the Creation of the World, and eſpecially of Man, (all demonſtrable by Reaſon, as is to be ſeen by the *firſt*, *third* and *fourth Section*) and from the Beauty, Order and Preſervation of the Univerſe (manifeſt to ſenſe) raiſe his Thoughts from poring on Earthly things, to the Contemplation of the Divine Majeſty and Goodneſs; and by frequent admiring and

and adoring him, together with giving Praiſe and Thanks unto him for all the Enjoyments of this Life, acquires an habitual Love of him, and thence deſires to be fully ſatisfied with the knowledge of him, deſpiſing all terreſtrial Pleaſures in compariſon of the ſame; and in virtue of his Love to God, doth heartily wiſh to all Mankind the like Happineſs he wiſheth to himſelf, as knowing that things of the ſame Kind tend by Nature to the ſame End. This I take to be *pure Moral Vertue* or *Honeſty*, with which if any man depart hence, he will at length through *Chriſt* be eternally happy (*ſect.* 12. *par.* 3, 4.) But ſo great is the Corruption of Man's Nature through *Original* and *Actual* Sin, (*ſect.* 9.) that *ſuch Virtue* or *Honeſty* is attainable by very few.

Object. 3. If the moral Virtues be therefore not good in themſelves, by reaſon they have a tendency to a farther good to be obtained by them, 'twill follow, that nothing, that has a tendency to a farther good to be obtained by it, is good in it ſelf; which is very unlikely to be true.

Solut. When we ſpeak of moral goodneſs we evermore intend ſomething by it, which is perfective of man's Rational Nature; ſo that to enquire, whether the moral Virtues be

be good in themſelves, or not, is the ſame as to ask, whether they be directly and immediately perfective of man's Rational Nature, yea or no; or be only uſeful to procure ſomething which is directly and immediately perfective of it. This latter I take to be true, not the former; and my Reaſon is, becauſe the moral Virtues, in that they are not any laſting permanent good of the Soul, but paſs away and leave it when it becomes poſſeſſed of its everlaſting good, Felicity, (*Solut.* of *Obj.* 1.) are inſtrumentally, or ſo far only good unto it, as they are neceſſarily helps and means to procure that good which is the eternally-during Perfection of it, whence it ſeems plain that the Benefit of the moral Virtues, and ſo likewiſe of all Gifts, Graces and Ordinances, (as Faith, Hope, Prayer, the Sacraments, *&c.*) which ceaſe upon the full enjoyment of God, conſiſts in their very *Tendency* towards the good to be obtained by them. But yet if any will be ſo ſcrupulouſly nice as to demand, Whether that which is *neceſſarily* good and uſeful in its *very Nature*, though but *inſtrumentally*, to the perfecting of Man, be not *good in it ſelf*, I ſhall not contend, but yield it is, provided it will be granted me again, that it is *inſtrumentally* ſo,

ſo, and *no more*; for then in conſequence thereto, it muſt of neceſſity be owned, that it is not deſirable for its own ſake, but for the ſake of that which it is an inſtrumental Cauſe to procure. In this ſenſe I have proved that *Faith* and *Hope* are good in themſelves, as without which *Charity* cannot be acquired; (*ſect.* 11. *par.* 2, 3, 4.) and the *moral Virtues* alſo in *this Section*, *par.* 2, 3, 4, 5. are made out to be no leſs; and ſo ſhall *Prayer* likewiſe be manifeſted in the *next Section*, to be good in it ſelf, or in its own Nature *neceſſarily uſeful*, for acquiring Man's Chief Good, in the everlaſting Fruition of which his Rational Being will be perfected.

O SECT.

SECT. XV.

Prayer offered to God for all things abſolutely neceſſary to Salvation (whether the Theological Virtues or Moral, or Remiſſion of Sins) is evermore effectual, if it be made aright; and it is always made aright, when it is unfeigned, fervent, and frequently performed.

1. SEeing nothing is good to man as man, but what either ultimately compleats and perfects him, as ſuch; or ſomething that hath a tendency, and is ſerviceable thereto (*ſect.* 14.) 'tis evident, that nothing ought to be deſired of God which may prove any the leaſt hindrance to man's ultimate End.

2. In regard therefore Eternal Felicity, or the perfect love of God is man's ultimate End and Perfection (*ſect.* 4. *par.* 12, 13.) 'tis apparent that nothing which will obſtruct the Love of God, ought to be prayed for.

3. And foraſmuch as neither *Health*, nor *Wealth*, nor *temporal Honour*, nor even the *Saving of Life*, but may in ſome Circumſtances prove *prejudicial* to *Charity*, none of all

all these are *absolutely* to be prayed for, but *conditionally* only, and so far forth as they may be *useful* in respect of *Charity*.

4. It remains therefore that nothing besides *Charity* it self, and what always furthers it, are *absolutely* to be begged of God.

5. Wherefore since *Virtue* (whether Theological or Moral) is a thing which *always* furthers *Charity* (*sect.* 11, 13, & 14.) 'tis clear that *Virtue* is always to be *absolutely* prayed for.

6. And forasmuch as God, who is Goodness it self, grudges no man that which is really good for him, but ever grants him his desire, if *he ask not amiss*, Jam. 4. 3. 'tis plain that *Prayer* always obtains *Virtue* of God, whensoever it is made aright; which is then done, when it is *unfeigned*, *fervent* and *frequent*.

7. For since the Almighty does not by the sole force of his omnipotent Will immediately confer his gracious Gifts on Man, except on some extraordinary Occasions, when ordinary Means are insufficient for the designed End (otherwise he should be in a still continued course of working Miracles) but conveys them to us by second Causes; if it be so that *unfeigned*, *fervent* and *frequent*

quent Prayer be an effectual Means whereby he conveys unto us the *Theological* and *Moral Virtues*, then doth unfeigned, fervent and frequent Prayer always obtain them of God.

8. And that *ſuch Prayer* is an effectual Means (or which never fails) of conveying all the Virtues to us, will be made appear, by ſhewing the efficacious power it has to procure each of them in particular.

9. For firſt, He that from an unfeigned heart pours forth fervent and frequent Prayer to God, that he may live temperately, cannot while he doth ſo live intemperately; but on the contrary, will endeavour by frequent Acts of Temperance, after a conſtant temperate courſe of Life, and by frequent Acts are Habits, or a facility of acting, acquired.

10. And whoſo beggeth of God in ſincerity and fervency of Devotion the Grace to deal uprightly to all men, will, if he be conſtant likewiſe in his Requeſt, abhor the injuring or doing wrong to any one, and by often excerciſing Acts of Juſtice, he will certainly obtain the habit thereof.

11. Neither will he, who unfeignedly, ardently and conſtantly prays that he may overcome all ſuch difficulties as would hin-

der his arriving at Bliſs, for fear of Temptations and Evils to be encountred with in purſuit thereof, forbear to ſet himſelf ſtoutly to oppoſe and repel Temptations, and to reject the Enticements of the World, which would draw him from the Love of his gracious God and ſupream Good to the vain and tranſitory Delights of it ſelf, and ſo by frequent doing thereof, he'l contract an eaſineſs in overcoming what would eternally deſtroy his Soul, if yielded to.

12. And foraſmuch as he that is conſtant in ſincere and fervent Prayer for the Grace of Faith, will undoubtedly give himſelf to read with diligence and devotion the holy Scripture, to frequent the hearing of the Word preached, and to meditate often on the Contents of Sacred Writ; how can it otherwiſe be, but that he ſhould by ſo doing acquire a firm and ſtedfaſt pious Belief of Divine Truths revealed by Chriſt and his Apoſtles.

13. And in regard that he, whoſe Petition to God is unfeigned and ardent, and withal frequently uſed for obtaining of Hope, and putting his Truſt and Confidence in God, that he will be graciouſly pleaſed to excite his Deſires, and proſper his Endeavours for the attainment of Bliſs, will doubt-

leſs be induced thereby to refrain from thoſe things which he knows muſt deſtroy all hope of Salvation; and to addict himſelf to a ſtricter Courſe of Life than he had formerly led; and ſo by the daily Uſe and Exerciſe of ſuch Ways and Means as are conducible to Felicity, he'l increaſe his Hope, till it grow by degrees into an Habit.

14. And as for Charity, whoſoever heartily and with earneſtneſs and conſtancy of Deſire to attain to the Love of God above all things, makes his humble addreſs to the Heavenly Throne for the ſame; it cannot otherwiſe fall out, but that he muſt often be put upon the ſerious conſideration of the unmerited great Love of God to Man in creating, preſerving and redeeming him; of the tranſcendent value of the immenſe and endleſs Joys of Heaven; and of the Vanity of the ſhort and tranſitory Pleaſures of this World, which, if purſued, will bring him to intolerable and perpetual Miſery; whence he'l learn to deſpiſe all ſublunary fading Delights in compariſon of the everlaſting enjoyment of his moſt gracious Maker, Suſtainer and Saviour; the greater and greater deſire of which in his Heart, cannot chuſe but grow by an ardent conſtancy in Prayer for the ſame, till Charity

rity be habitually ſeated in the Soul.

15. Thus we ſee that Prayer, if it be ſuch as God commands, doth certainly, as a ſubordinate Cauſe under himſelf, who is the principal Author of all good whatſoever, always prove an effectual Means of inſtilling every Virtue both Theological and Moral into the Soul of Man; ſo that all other Virtues not here particularly treated of, as Humility, Patience, *&c.* are as effectually got by fervent and frequent Prayer proceeding from a ſincere affection and deſire of them, as thoſe which have been handled, be. Yea, and temporal Bleſſings both for our ſelves and others, are alſo obtained of God by devout Prayer, when the Divine Wiſdom ſees the beſtowing of them will be a Means to improve in Godlineſs (for the Prayers ſake) the Souls of thoſe for whom the Prayer is made.

16. And if Prayer rightly made, be ſo potent and prevalent to procure the Habits of Virtue, as we have ſeen it is; how much more eaſily will it preſerve them being once obtained, ſince every time we ſeriouſly pray, after the Soul is poſſeſſed with the habitual Love of God, we are exerciſing and cultivating Faith, Hope and Charity, whilſt he that loves God above all things, firmly re-

ſolves that the grand and main Deſign of his whole Life ſhall be a continued Tendency through God's gracious Aſſiſtance, towards the perpetual Fruition of him in Heaven; ſo that whenever he makes his pious Addreſſes to God in Prayer, they are always performed in Faith or a ſtedfaſt Belief of the Truth and faithful Performance of all Goſpel Revelations and Promiſes; and in an aſſured Hope and Confidence in the Mercy and Goodneſs of God towards him, from the unfeigned Love he finds he has to God; ſo that the more a pious man prays, the more he exerciſes the Graces of Faith, Hope and Charity, whence their Habits muſt needs be confirmed and ſtrengthened accordingly.

17. The like is alſo true of the Moral Virtues, whoſe Habits are corroborated and more firmly fixed by the devout Prayers of a godly perſon; for the better one is eſtabliſhed in Faith, Hope and Charity, the greater Vigilancy and Diligence will he uſe to ſubdue and keep under by Temperance his carnal appetite; to do right by Juſtice to every one; and to ſtrive through Fortitude againſt all ſinful Temptations; and the practice of thoſe Virtues cannot fail to invigorate and fortifie them proportionably to the meaſure thereof.

Object. 1.

Object. 1. Why may not, you'l ſay, the *mere Conſideration* of the neceſſity of Virtue for the obtaining of Bliſs, put men upon the practice of all ſuch things as are apt either to procure it, or to keep it when it is procured? And if it may, what peculiar Excellency or benefit is there in devout Prayer?

Solut. That the *ſole Conſideration*, if ſerious and frequent, of the neceſſity of Virtue in order to Felicity, will excite men to deſire and ſeek after it, and if already acquired, to preſerve it, there's no doubt to be made. But nevertheleſs there is a Benefit peculiar to Prayer above and beyond the Utility of ſuch Conſideration. For, *Firſt*, in applying our ſelves to God, who is our ſole ſupream Good, we fix our Thoughts more ſteadily on the Means available to the gaining thereof, when we earneſtly beg them of him to that end; yea, and the *very Conſideration* of the Neceſſity of Virtue will it ſelf be much improved and heightned thereby. *Secondly*, Whenever we devoutly pray, we comport our ſelves with great reverence and Humility, as before the Throne of God, which rendring the Action of Prayer ſerious and ſacred, makes it to work a deeper impreſſion of the Virtue prayed for in our Thoughts, than the

the bare conſideration of the Virtue without ſuch Prayer would do. *Thirdly*, When with earneſtneſs of Deſire we petition our heavenly Father to grant us his merciful Aſſiſtance for the obtaining any Virtue, we on our parts plainly engage our ſelves thereby to him, to employ our own Care and Endeavours towards the acquiring thereof, which muſt needs cauſe a ſtronger inclination in the Soul, and a more ſedulous diligence in our Actions to obtain the Virtue petitioned for, than the *ſole Conſideration* of the Benefit thereof towards Bliſs, could poſſibly do. *Fourthly*, There is nothing more quickens the Deſire, and encourages the Endeavours after any thing we highly value, than a well grounded Hope to obtain it by the Means uſed to obtain it by; and we have his Promiſe who is no leſs *faithful* than *able* to perform, that if we ask not amiſs (as we never do when we pray for Virtue with Sincerity, Fervency and Conſtancy of Mind, as is clear by what has been ſaid in *this Section*) we ſhall moſt certainly have our Requeſt.

Object. 2. If Sincerity, Fervency and Frequency of Prayer be neceſſary for the acquiring of Virtue, it is but rarely, I fear, attain'd unto; for although many pray frequently,

quently, and with a real desire of what they pray for, yet are there but few that do it with much earnestness or fervency of Spirit.

Solut. There are several degrees of Fervency or Earnestness, the lowest of all which (and Sincerity of Affection always implies some degree thereof) if it be accompanied with frequency of Prayer issuing from an affectionate Heart, will in a longer continuance of time effect as much as an higher degree thereof in a shorter; so that all devout Prayer constantly kept to, will at length, though some sooner than other, procure the Habit of Virtue prayed for.

Object. 3. Very few are so intent in Prayer but that their Minds are often distracted and turned away from their due Object to thoughts of Vanity, and how then should Prayer be of that efficacy as either to beget in such an Habit of Virtue, or to preserve and strengthen it if it be obtain'd?

Solut. He that, when he goes to pray, unfeignedly desires and really strives to pray without distraction, and yet finds his Mind carried away to Objects not intended, will certainly be troubled in Spirit thereat; which shews that that distraction is against his Will, and caused by the agitation of the Phan-

Phantaſms in the Brain, which he can neither prevent the motion of there, nor the viſion of them in the Soul, no more than a man can hinder or avoid the ſight of a thing paſſing by him directly before his Eyes. So that ſuch diſtraction as is here mentioned, is involuntary, and nothing that is involuntary is ſinful. But to take away all ſcruple that it is involuntary, let him that is diſtracted in Prayer, repeat over ſuch paſſages, at leaſt, where his Thoughts wandered, (which in private Devotion any one may well do) till he mind their Senſe, and then he may be aſſured his preceding diſtraction will prove no prejudice to the prevalent effectualneſs of his Prayer.

Object. 4. Forgiveneſs of Sin is a thing neceſſary to Salvation, but what abſolute certainty is there, that every one that begs the pardon of it, how unfeignedly, fervently and conſtantly ſoever he doth it, ſhall obtain remiſſion thereof, when it is wholly in God's power and pleaſure whether he will pardon the ſame or no?

Solut. Since Sin is an Averſion from God, and a converſion to the Creature (*ſect.* 8. *par.* 3, 4, 5.) when the Heart is truly converted to God from the Love of the world, and really and ſtedfaſtly prefers the fruition of

of him before the enjoyment of worldly pleaſures, Mortal Sin is expelled out of the Soul, and taken away, and conſequently the penalty thereof eternal Damnation is quitted and voided, the forſaking of Sin and the pardon of Sin going always of neceſſity together (*ſect.* 11. *par.* 6, 7, 8.) Whence it is manifeſt, that, ſince he who in ſincerity of heart craves pardon of his Sins, and ſtrives in Prayer to God with fervency and conſtancy of Devotion for the ſame, will, continuing ſo to do, abhor his former Tranſgreſſions, and leaving off his ſinful manner of Life, turn by true Repentance unto God, and take delight in him as his ſole ſupream Good; it is manifeſt, I ſay, that unfeigned, fervent and frequent Prayer doth evermore obtain Remiſſion of Sin. Nor doth this at all gainſay that abſolute Verity, that God only forgiveth Sin, ſeeing he alone both inſtituted the Means which take away Sin, and gives them alſo Virtue to do it. But to think that God ever withholds his Mercy and Kindneſs, when men are immediately diſpoſed by due preparation to receive them, is a groſs Opinion vilifying the Nature of God, who is eſſential Goodneſs, and repugnant to plain Scripture, which aſſureth us, that *when the wicked man turneth*

turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his Soul alive, Ezek. 18. 27. Yea, we have *Truth* it ſelf verifying, and ſweetly inſinuating unto us from his own ſacred Mouth, how ready God is to embrace men returning to him, by the comfortable *Parable* of the *Prodigal Son*, whom repenting of his riotous wicked living, the Father received with as free and kind an heart, as if he had never in the leaſt gone aſtray, nor once done amiſs, *Luke* 15. But nevertheleſs it is very dangerous to defer the uſe of Means which lead to Repentance (even omitting the Conſideration of the hazard of ſudden Death, and that Habits, the longer they continue, ſtick the cloſer) not only, becauſe without that there is no Repentance unleſs miraculouſly wrought (which it is great impiety to preſume upon) but alſo becauſe when men lie ſick and in pain, their Affliction, though it may cauſe remorſe for Sin will not (eſpecially if it be ſmart and pungent) permit them to exerciſe Prayer as it ought to be, and conſequently the habit of Charity not got thereby, they will die in their Sins.

Object.

Object. 5. By the account that has been given of Prayer, it ſhould ſeem to be a vain thing to pray for *others*, becauſe our Prayers for them work not on their Affections, as they are apt to do on our own; and yet it is a Duty injoyned us to pray for a Neighbour, as well as for our ſelves.

Solut. Although we do not always profit others in praying for them; yet we conſtantly benefit our ſelves in the hearty doing of it; for whilſt we earneſtly deſire their ſpiritual or eternal Good (the only things to be abſolutely prayed for, *Par.* 4.) we cannot chuſe but be affected thereby towards that which we wiſh for them. And therefore the Commandment given to pray for our Neighbour, is not in vain, albeit our Prayers ſhould do him no good. For if every man in the World ſhould often and cordially pray for every other man, as he ought to do, every one alive would have benefit in praying for his Neighbour, by augmenting his own Love both to God and Man thereby. But beſides, the Prayers of the Faithful do alway profit their Neighbour in due Circumſtances, for in caſe he be truly penitent, and earneſtly crave the Prayers of ſome holy Perſon, or of the Church, the Prayers offered to God for him, will undoubtedly

doubtedly do him good, whilſt his Opinion of their Piety, and conſequently of their Favour with God, will encourage his Truſt and Confidence in God's Mercy for their Prayers ſake, and thence elevate his Affection to God; for the hope of Mercy and Kindneſs from God, and Affection to God, go ſtill hand in hand, and mutually of neceſſity ſtrengthen each other. Yea, though there be no Requeſt made by the party prayed for, the Prayers of the Godly, when performed with very great ardency & conſtancy of Devotion (as the Prayers of the pious Mother *Monica* for her Son *Auguſtine* were) will undoubtedly obtain their deſired event, becauſe, in that they are for certain the effect of the ſpecial Grace of God, they cannot fail of an happy iſſue, leſt otherwiſe God's own Work continued in, ſhould not have the event, which it deſignedly by the Divine Favour tended to.

Object. 6. Miracles have been obtained by Prayer, which, becauſe they interrupt the Courſe of natural Cauſes inſtituted by God, ſeems to import a Change in God's Mind (which has been ſaid to be immutable) or however, that the influence ſuch Prayer had, was wholly upon God, and not at all upon Man.

Solut.

Salut. That God is immutable, has been proved, (*Sect.* 1. *Par.* 8.) and therefore his changing the Courſe of Nature can truly import no Change in him; that which may rightly be inferred from thence being only this, that God from eternity determined the ſame ſhould be done in time when occaſion required; which becauſe it could never happen on God's account for any good that might redound thereby to himſelf, whenever Miracles are wrought, they are always done for the good and benefit of Men. And in regard nothing is truly good and beneficial to them but *Holineſs*, and the Fruit thereof, *everlaſting Life* (*Sect.* 14.) the intent of working *Miracles*, is to cauſe *Holineſs* in their hearts in order to the bringing them to *Eternal Bliſs*. And foraſmuch as *Holineſs* is not wrought in the heart but by *Inſtruction* and *Motives* (*Sect.* 9. *par.* 4.) *Miracles* are intended for the confirmation of the Truth of ſome Doctrin requiſite for directing the Underſtanding, or for affording Motives to incline the Will to Virtue, or for both, at ſuch certain times, and on ſuch occaſions when the conſtant courſe of Providence and uſual Series of Cauſes appointed by God to draw Men from the Love of worldly Vanities and ſinful Luſts, to the

ſincere Love of himſelf, generally fail of effecting it, not only in thoſe who through perverſeneſs of Will, but in others alſo, who by reaſon of the imbecility of corrupted Nature, cannot be won thereby. For as to the former ſort, neither the ordinary nor extraordinary workings of God (unleſs in a juncture perhaps of ſome preſſing Circumſtances) uſe to work a Reformation in them, as is apparent by the Examples of *Korah*, *Dathan* and *Abiram* oppoſing and reviling *Moſes* and *Aaron*, and of thoſe *Jews* who heard Chriſt's Doctrin, ſaw his holy Life, and beheld his Miracles of Wonder and Mercy, and yet would not receive him, but barbarouſly and ungratefully proſecuted him to Death. As *Miracles* we have ſeen are done for the benefit of Men; ſo was it likewiſe out of deſign for their good, that the Wiſdom and Goodneſs of God ordered them to be done at the *Inſtance* of ſome or other *holy Perſon*, or with *reference to him*. For that Men, whoſe *holy Lives* were known and obſerved by the People, ſhould be concerned about the working of *Miracles*, was requiſite on this account, that notice might be taken of the great and ſpecial regard the Almighty had to *Holineſs*, which otherwiſe they would not have underſtood,

or

however not by far so well; and by consequence the *Miracles* done would have had small or no influence on them, more than to have caused astonishment or admiration, and so have missed of their due and designed end of being *instrumental Means* of leading Men to the Love of *Truth* and *Virtue* for the gaining of *everlasting Bliss.*

Object 7. There is nothing said in all this Discourse of Prayer, or the other mentioned means of Beatitude, of the Power of the *Holy Ghost*, without which, notwithstanding all other Helps, are not able to work a through Amendment of Life to Salvation.

Solut. It is readily granted, that without the *Power* of the *Spirit of God*, all Helps and Means whatsoever are ineffectual to the obtaining of Felicity; but in the *right use* of the *Means*, the *Power* of the *Holy Ghost* is evermore supposed to be present. For since *Christ*'s Ascension into Heaven, all the Aids and means of Salvation are ordered and applied by his *Holy Spirit*, whom he promised to send after his departure to abide with the Church. But to assert that all the *Means* which *God the Father* appointed, *God the Son* prepared, and *God the Holy Ghost* makes application of to particular persons, should

really work nothing, would be too abſurd to ſuppoſe any rational Perſon guilty of. For in caſe they work or effect nothing, to what purpoſe is their uſe? or wherefore did Chriſt undergo what he did, both in Life and Death, to prepare them, and cauſe his Diſciples alſo to publiſh them to the daily hazard, and at length, the loſs of Life? But if any thing be effected by them, in what is their effective Virtue terminated? Do they not reach the Underſtanding to convince it, nor the Will to incline it? if not, whence is Man's Converſion wrought? If you ſay, that the Spirit of God comes after the Means uſed, and cauſes by his own immediate operation the Converſion made in the Soul, you attribute that to God, which cannot be truly affirmed of him; for ſince he is a *pure eſſential Act*, and that *whatever is in God* is *God* (*Sect.* 1. *Par.* 9. and 11.) it is not poſſible that he ſhould effect any thing ſave only by willing it, without any phyſical action, operation, or emanation iſſuing from him, and terminated in the Object, whether the effect be to be brought about with or without means; for if it be to be brought about without means, it unavoidably follows from *God's ſole willing* of it (as the *Creation* did) there being no need nor uſe

uſe of any thing beſides to produce it. But if *Means* be appointed by God to be uſed, then will not the effect follow without the *uſe* of the *Means* appointed, they *immediately*, yet but *inſtrumentally*, producing it, by virtue of the *principal Cauſe* which employs and invigorates them to that End, or *wills that the Effect ſhould be brought to paſs by them.* If it be urged that *Chriſt* himſelf ſaith, *None can come unto me unleſs the Father, which hath ſent me, draw him*, John 6. 44. I anſwer, by granting the infallible truth thereof, but withal deny, that it can be gathered from thence, that whom the Father draws, he draws them not by *Means*, there being no mention made of the *Manner* of his drawing. Yea, is it not plain, that the *Father* drew men to *Chriſt* by means of a *Voice from Heaven*, when he ſaid, *This is my beloved Son, in whom I am well pleaſed, hear ye him?* *Matth.* 17. 5. And what were the *Works*, but *Means* to draw men to believe in *Chriſt*, which he ſpeaks of to the *Jews*? ſaying, *If I do not the Works of my Father, believe me not; but if I do, though ye believe not me, believe the Works*, John 10. 37, 38. In a word, ſince *God* ſent his *Son* into the World, that whoſoever believed on him ſhould not periſh but have everlaſting Life,

it is manifeſt, that *every thing* our *Bleſſed Saviour* either *taught*, *did*, or *ſuffered*, whereby men are induced to believe and truſt in him for Salvation, is a *Means* by which the *Father* draws them unto *Chriſt*.

Object. 8. If the Means of Salvation through the Power of the Spirit of God aſſiſting them be the Cauſe thereof, why are not all men ſaved to whom Salvation is tendered, and the means conducible thereunto applied?

Solut. As a material Inſtrument cannot effectually work on matter not qualified to be wrought upon, (as for Inſtance, a Knife cannot cut Braſs or Iron aſunder, but a Straw or Stick it can) ſo the means of Salvation held forth by the Goſpel (though being aſſiſted by the Spirit of God, they are as apt to convert, as a Knife being employed by the Hand, is to cut) cannot actually convert, but when they are applied to a Subject fitly prepared to take impreſſion from them; and therefore when they meet not with a due Diſpoſition, or right Preparation of Heart to receive them, Converſion will not enſue. And foraſmuch as ſuch Diſpoſition or Preparation of Heart is not in the Power of Mans *Free Will*, (as *Pelagius* impiouſly held it was) but is the undoubted work of God

God, every ones *Converſion* is truly attributed to the *Power* of the *Holy Ghoſt*, in that he works the mentioned Diſpoſition in the Soul, by cauſing it to give due Attendance to the means of Salvation offered, as may be clearly collected from the Inſtance of *Lydia's Converſion*, *whoſe Heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul*, Acts 16. 14. For through that her attention, the Word of God delivered by St. *Paul* took effect and converted her. There is then no Scruple at all to be made, but that every man's *Converſion* is the Work of *Gods Spirit* in the heart, both in reſpect of the *Application* of the *Means* of Grace, and of giving due *Attendance* thereunto. The only difficulty lies in this, how the *Attention* to the Doctrine of Salvation requiſite on Man's part to his *Converſion* is wrought, whether by ſome *phyſical Influence* or real Emanation iſſuing from God, and penetrating the Heart of Man, (as Fire warms by ſending forth Heat into the thing warmed by it;) or by the *ſole force* of the *Divine Will*, without any ſuch, either Influence or any intermediate Cauſe whatſoever; or laſtly, that through the Almighties Government of the World in ordering *ſecond Cauſes* (which are all in his diſpoſing) man's mind becomes

inclined, to give due heed to Inſtruction and Exhortation, by *Motives* offered ſeveral ways (ſuch as are pain of Body, loſs of Eſtate or Friends, Plagues, Deſolation, ſudden and violent Deaths, great and unexpected Mercies and Deliverances, with divers other things ſeen, heard, or read of.) The *firſt* of the three rehearſed ways the abſolute Perfection of the Divine Nature make impoſſible; for how ſhould any *Phyſical Influence*, or real Emanation proceed out of him, whoſe Being is *Immutable*, one *eſſential Act*, and *entirely ſimple?* (*Sect.* 1. *Par.* 8, 9, 10.) The *ſecond Way* would be as miraculous, as the creating of all things out of nothing; and the *Attention* given to the Means of Grace would be *irreſiſtible* in all Men. The *third Way* therefore I take to be truth, and am confirm'd therein from St. *Paul's Converſion*; (which, though ſtrange and unuſual, yet was it not effected by the immediate Will of God without all intermediate Means) from his becoming all things to all men, over and above his zealous preaching of Chriſt; and indeed from the conſtant manner and method of God's dealing with Mankind ſince the very Creation. If it be replied that I ſeem to place the ſole and whole immediate Cauſe of Man's Converſion

in

in the *Means*, and only the remote Cauſe thereof in the *Spirit of God*, which yet is held by *Divines* actually to reach and work by its *immediate Inſpiration* the Effect; I anſwer, that the *Divine Will*, which inſtituted and orders the *Means* as well for Converſion, as for the Preparation of the Heart, goes ſtill along therewith to make them effectual; not unlike to a mans *Mind*, which after he hath made a Pen to write with, and prepared Ink and Paper, continually goes along with the Pen to effect the intended Writing; ſo that I plainly maintain what anſwers to that which others call the immediate Operation or Inſpiration of the *Holy Ghoſt*, or Divine Influx or Concourſe with the Means of Grace, whilſt I hold that as the *Pen* cannot write without the continued aſſiſtance of the Hand moved by *the Will*, ſo neither can the Means of *Grace* convert a Sinner, or cauſe any other holy Act, without the *perpetual Aid* of the *Divine Will* or *Power* of the *Holy Ghoſt* enabling them thereunto. If it be ſaid, that albeit Man's *Mind* guide and go along with the *Hand* and *Pen*, yet the *Pen alone* immediately touches the Paper, and makes the Impreſſion in it; my Anſwer is, that both the *Mind*, and the *vis impreſſa* conveyed by the

the Hand to *the Pen*, reach as far as the *Pen it ſelf*, otherwiſe the Pen could not write what it doth, either as to the *Character*, or the *Matter*, (for what knows it of the difference of any Figure or Subject whatſoever?) and even ſo doth the *Spirit of God*, no leſs than the *Means* of Man's Salvation, reach the Heart, both to *prepare* it, and *convert* it unto God; but with this difference, that the Writing on the Paper is an Impreſſion neceſſarily received by it; but the preparative Diſpoſition and Converſion of the Heart, are Effects wrought therein, by a voluntary Compliance and Concurrence of the *Will* of Man with the *Author* and *Means* of *Grace*.

SECT.

SECT. XVI.

Praise and Thanksgiving to God are proper and efficacious Means for procuring and augmenting Charity. Vocal Prayer, Musick and Gestures of Body betokening Humility and Reverence towards the Divine Majesty, are useful and advantageous for begetting inward Devotion and Affection towards God.

1. AS *Prayer* hath been shewn to have its proper effect in procuring the Moral and Theological Virtues in order to the uniting the Soul to God by Charity; and by causing the frequent exercise of it and them, when they are acquired, by which Charity is confirmed, enlivened, and augmented in us; (*Sect.* 15.) so likewise will it appear that the virtue and good of *Praising* and *Lauding God* for the *Excellency* of his *Essence*, *Power* and *Wisdom*, and of his *great* and *noble Acts* in creating and governing the World, is terminated in setling and confirming the Love of God in Mens Souls; for whose Cause, and not for his own, as he commands *Prayer* to be made unto him;

so

ſo doth he enjoyn *Honour*, *Laud* and *Praiſe* to be perpetually given unto Him.

2. For ſince every Command, whether of God or Man, muſt of right tend to, and deſign the obtaining ſome good by fulfilling of the ſame; and that it is impoſſible for the *Almighty* who has all *Perfection* within himſelf to receive any good either of Profit or Pleaſure from abroad (*Sect.* 8.) it neceſſarily follows, that God requires *Honour*, *Laud* and *Praiſe* to be given unto him, not for any acceſſion of *Advantage* to *himſelf*, but ſolely for the *Benefit* of his *Creature*.

3. And becauſe the uniting the Soul to God by Charity, is the alone Good, whereunto all that can be truly ſaid to be good to Man, tends, (*Sect.* 11.) every one is required *to praiſe God in his Holineſs*, *to praiſe him in the firmament of his Power*, *to praiſe him in his noble Acts*, *to praiſe him according to his excellent Greatneſs*, Pſalm 150. *ver.* 1, 2. by reaſon the often hearty doing thereof cannot chuſe but exceedingly advance the *Love of God*, and cauſe a longing in the Soul to underſtand him more and more, and to obtain *the ſight of him for ever*.

4. And as the *praiſing* and *exalting God's Excellence* in reſpect of his *Eſſence*, *Power* and *Wiſdom*, has an Influence on the Soul to beget

beget and ſtrengthen the *Love of God* therein; ſo doth alſo the giving of *Thanks* unto him for his *loving Kindneſs* and *Mercy* to Man in *creating*, *preſerving* and *redeeming him* proportionably to the ſeriouſneſs and frequency of doing it, of neceſſity *elevate* the *Heart to God*, and make it *in Love with him.*

Object. 1. If the deſign of commanding Prayer to be made to God, and of Praiſe and Thanks to be given to the Divine Majeſty, be to cauſe the Elevation of the Heart unto him, *Vocal* Prayer, Praiſe and Thankſgiving, the *bowing* of the Knee, the *lifting up* of the Hands and Eyes, and all *Geſtures* of the Body are to no purpoſe, ſeeing the Heart may be raiſed and lifted up to God without them.

Solut. That Bodily Exerciſe is not abſolutely neceſſary to Salvation, is plain from hence, that ſome are dumb and cannot ſpeak; ſome are not able through Infirmity to bow the Knee, or lift up their Hands; others want their Sight, and have not Eyes wherewith to look up to Heaven, and yet all of them may be ſaved and go to Bliſs, and undoubtedly ſhall do ſo, if they be habitually poſſeſſed of Charity when they leave the World. But nevertheleſs this is no Argument,

gument, that Bodily Exerciſe is to no purpoſe, or that it may be omitted by thoſe who are in a condition with convenience to perform it. For an earneſt and vehement expreſſion of words, an humbling our ſelves with reverence on our Knees, and the lifting up our Hands and Eyes to Heaven, are all of them Helps to ſtir up inward Devotion, and make our Prayers, Praiſes and Thanks more fervent, and conſequently more effectual to promote Charity. Nor is the Muſick either of Voices or Inſtruments unuſeful for exciting Devotion, whilſt it is apt to put the animal Spirits into ſuch a motion as will cauſe the Heart to be carried with delight towards the Object of Worſhip, which men endeavour to honour and celebrate thereby.

Object. 2. Although external Actions and Geſtures may improve internal Affection to God; yet that men ſhould be obliged to this or that Form of Words, or manner of Geſture in the Church, ſeems unreaſonable, ſeeing the ſame Words and Geſtures do not move all men alike.

Solut. To uſe ſeveral Forms and Geſtures in the publick Congregation at once, would be very inconvenient, and a great hinderance to Devotion. For as to Words, where-

wherein Prayer, Praiſe and Thankſgivings are offered to God in a public way, 'tis requiſite they ſhould be the ſame to all, as well to avoid Confuſion and Diſtraction, which otherwiſe would certainly fall out; as alſo for that Chriſtians meeting together to offer up in common, Prayer, Praiſe and Thanks to God, and deſiring the ſame things, ſhould uſe the ſame means to teſtifie their joynt Conſent and Concern (for the mutual Encouragement of their Devotion) in Chriſtianity, as Members of the ſame Body under one Head Chriſt Jeſus. And in regard the ſame Form is convenient to be uſed by the whole Congregation, and that ſome of neceſſity muſt appoint the ſame, it is apparent to ſee, that the chief Governours of the Church (who being generally ancient and learned men, and conſtantly exerciſed in matters of Religion, are the beſt able to do it well) ſhould have that Charge principally committed to them. And as for the Ceremonious part of Religious Exerciſes in public, ſince all decent Habits and Geſtures are indifferent in themſelves to be made uſe of; and that it is evident, that the more public, and of greater Authority Eccleſiaſtical Perſons be, the eaſier and more obvious will it be for them to know

what

what Habits and Geſtures are eſteemed the moſt common and commendable Signs and Tokens of Decency, Humility and Reverence, (which every private Perſon, who hath his particular Concerns to look after, and is not called by the Courſe of Providence to order Church Affairs, cannot do) it muſt in reaſon be granted, that the Principal Managers of Eccleſiaſtical Matters, the *Prelates* ought in prudence (ſeeing the Signs of Reſpect and Honour are different in different times and places, ſo as no Rule more than in general, could be left in *Scripture* for them) to be the Perſons entruſted to declare, appoint and enjoyn what Ceremonious Habits and Geſtures are to be uſed in the adminiſtration of Public Divine Offices.

SECT.

SECT. XVII.

The two great Sacraments inſtituted by Chriſt for the Benefit of his Church, Baptiſm and the Lords Supper were ordained to be ſerviceable to Charity, the one in procuring it, the other in preſerving it. Yea, and all other Divine Inſtitutions and Ordinances whatſoever, are only ſo many deſigned miniſterial Helps thereunto.

1. WHatever Virtues of Chriſtian Duties have hitherto been ſpoken of, 'tis apparent from what hath been ſaid of them, that they every one of them have their Accompliſhment in eſtabliſhing Charity in the Souls of Men. And no leſs certain is it, that all other Ordinances of God, particularly the two great Sacraments of the Church, (to paſs by, for brevities ſake, Confirmation, Holy Orders, *&c.*) *Baptiſm* and the *Lords Supper*, have no other end or deſign, ſave either to beget Charity in the Soul, or to advance it towards Perfection, being firſt ſeated there.

2. For, in that a *Sacrament is an outward and viſible Sign of an inward and Spiritual*

given unto us, ordained by Chriſt himſelf as a Means whereby we receive the ſame, and a Pledg to aſſure us thereof; it is clear, that if Charity be the Spiritual Grace here intended, it is the End and Accompliſhment of every Sacrament.

3. And that *Charity* is the Spiritual Grace here intended, is plain, not only from hence, that nothing is truly Virtuous, or of any prevalency towards the obtaining of everlaſting Life, which is not done out of Love to God, (*Sect.* 14. *Par.* 1.) and from the Apoſtles Teſtimony, averring that all other Gifts, Graces and Performances without *Charity* profit nothing, 1 *Cor.* 13. but alſo from the account given of the two mentioned Sacraments themſelves in the *Churches Catechiſm*.

4. For according to that, the inward and Spiritual Grace given in Baptiſm, is a *Death unto Sin, and a new Birth unto Righteouſneſs*; and Charity, in that it formally expells mortal Sin, and frees from everlaſting Damnation, and the Torments of Hell, is formal *Righteouſneſs*, *Sect.* 11.

5. And to the Queſtion propoſed, what the Benefits be whereof we are made partakers by the eating and drinking the Body and Blood of Chriſt in the Sacrament

ment of the *Lord's Supper*? The Answer is made, *the ſtrengthening and refreſhing of our Souls by the Body and Blood of Chriſt, as our Bodies are by the Bread and Wine*; by which it is manifeſt, that in the nouriſhing and ſtrengthening of our Souls by ſpiritual Food, is the End of this great Sacrament attain'd. And as Bread and Wine are therefore ſaid to nouriſh the Body, becauſe being digeſted by the Stomach, they afford Chyle, which ſanguified, immediately refreſheth and ſtrengthens it; ſo the Body and Blood of Chriſt crucified are there ſaid to nouriſh the Soul, becauſe being applied to it by Faith, they confirm it in Charity, which is the Spiritual Nouriſhment and Strength thereof, being that which immediately unites it to *God* (*Sect.* 11.) and in the Souls Union with *God* is the Spiritual Life, Strength and Vigor thereof.

6. That then the Sacrament of *Baptiſm* is the Sacrament of *Initiation*, and introduces *Charity* into the Soul; and the Sacrament of the *Lord's Supper*, the Sacrament of confirming and ſtrengthening *the ſame*, is in general made manifeſt. And how each of them in particular effects what it was inſtituted for, ſhall be briefly ſeen.

7. *Baptiſm*, which is the initiating Ordinance, is not to be adminiſtred to any that are capable to underſtand to what intent it was ordained, till they give an account of their Belief of the *Articles* of the *Chriſtian Faith*, and make a ſerious and ſolemn profeſſion of their unfeigned deſire and ſtedfaſt reſolution to forſake the *World*, the *Fleſh*, and the *Devil*; and to lead a *godly*, *righteous* and *ſober Life*, in which if they be ſincere, and underſtand (as they ought to do) that the external waſhing with Water, or dipping therein, denotes the inward cleanſing of the Soul from Sin; or a dying to Sin, and riſing again to newneſs of Life; and is a Seal likewiſe and Means thereof; how can it be doubted of, but that the Sacramental Action of *Baptiſm* being duly performed, ſhould to one ſo prepared, have the Effect it was intended for, and improve his holy purpoſe and reſolution of leading a new Life, into a real performance of the ſame? For to ſuppoſe the Soul rightly prepared, and immediately diſpoſed to receive *Baptiſm*, and *Baptiſm* duly adminiſtred, and yet the *Effect of Baptiſm*, or *Res Sacramenti* not to follow, were to ſuppoſe an entire adequate Cauſe actually cauſing without its proper Effect enſuing; or a thing actually

to

to cause, and yet nothing answering thereto, actually caused, which is impossible.

8. And as to the *Sacrament of the Lord's Supper*, which is an Ordinance for Confirmation and strengthening of Grace; in that it represents unto us the bloody Passion of our Saviour in a more solemn, sacred and venerable manner, by *Christ*'s own intendment and designation, than any other divine Institution doth, it must certainly to him who comes with due Reverence and Devotion to that august Mystery and stupendious Token of God's immense and endearing Love to Man, be the most effectual Means possible to cause a deep impression of *Charity* in his Soul, and even ravish and transport him with the *Love* of so good and gracious a God and Benefactor.

Object. 1. If the expulsion of Sin by the accession of Charity be the Effect of the Sacrament of *Baptism*, then can no man be justified without being actually baptized with Water, although he really repent and be truly converted to God.

Solut. If so be that external Baptism were the only Cause of the Remission or taking away of mortal Sin, the consequence would be good; but the desire of Baptism for the washing away of Sin, may be so ardent

and operative in ſome, that *Charity* will be obtained before the actual adminiſtration of the Sacrament; and whenſoever, and by what means ſoever *Charity* is introduced into the Soul, Mortal Sin is neceſſarily caſt out thereby (*ſect.* 11. *par.* 6.) But few without the Sacramental waſhing with water, though piouſly diſpoſed, have the habit of *Charity* compleated in them. Neither is *Baptiſm* given in vain even to thoſe whoſe mortal Sin is expelled out of the Soul, before it be adminiſtred; for ſince there are as many degrees of Righteouſneſs as there are of *Charity* (*ſect.* 11. *par.* 8, & 9.) the actual receiving of that Sacrament will cauſe in them an encreaſe of *Charity* and ſo of *Righteouſneſs*, which is never perfect till the Love of God be ſo ardent, that it wholly burns up all the droſs of carnal and earthly Affections in the Soul (*Sect.* 11.)

Object. 2. If the Belief of the Articles of the Chriſtian Faith, and an earneſt deſire, and a ſtedfaſt reſolution to forſake Sin, and to lead a godly Life, be Diſpoſitions neceſſarily required in thoſe who are to be baptized, then is Infant-Baptiſm a fruitleſs and inſignificant thing.

Solut. It is evident as well by the Office of Baptiſm, as by the Church-Catechiſm, that Infants

Infants through their Sureties are engaged, before the Church will admit them to *Baptiſm* (except in imminent danger of Death, in which Caſe the Church enjoyning ſpeedy Baptiſm, becomes it ſelf Surety thereby, and therefore orders that the Child, if it live, be brought into the pubic Congregation, and that the Godfathers and Godmothers undertake for it, like to what is done in public Baptiſm) to believe *themſelves the Articles of Chriſtian Faith*, and to renounce the *World*, *the Fleſh* and *the Devil*, when they come to Age, no leſs than ſuch as are of ripe years are obliged to declare they already do unfeignedly all thoſe things; by which it appears that the Benefit which accrues by *Baptiſm* to both, has a reference to, and proceeds on their part, upon the account and ground of a true profeſſion of *Faith*, and a real endeavour after *Holineſs of Life*. So that although *Baptiſm* be adminiſtred to Children before they underſtand it, yet the effect and benefit of it (more than this, that they obtain thereby the grand Privilege of becoming Members of the viſible Church, whence they are brought to enjoy the great Bleſſing of Chriſtian Education) takes not place, nor is reaped till they do. And thus it is eaſie to apprehend, as to

thoſe Children that live till they have the uſe of Reaſon, how *Baptiſm* becomes profitable to them; whilſt if they get benefit thereby, they muſt perform what their Sureties promiſed for them; which if they unfeignedly do by cordially believing the *Chriſtian Doctrine*, and by taking a firm reſolution, through the Grace of God, to live a godly Life; the Conſideration of the gracious Deſign of Chriſt's inſtituting of *Baptiſm* to take away Sin, and of the ſolemn Celebration of it by the Church for their ſake to that end, will, if the Conſideration be ſuch as it ſhould be, cauſe a loathing of Sin, and a real forſaking thereof for the Love of God. For why *Baptiſm* already paſt ſhould not through a ſerious reflecting on it (eſpecially when Confirmation is duly, according to the great importance of it, adminiſtred) be an effectual Means of cleanſing the heart from Sin, as well as it is by the earneſt deſire thereof, before it be had, will not be eaſily, I believe, reſolved. The main difficulty to unfold, is, how *Baptiſm* can profit Children that die young. Thoſe who ſay that Grace is immediately infuſed by God, will be hard put to't to give a tolerable Reaſon, to what good purpoſe the Uſe of Means is, when the Effect receives no influence

ence at all from them, but is wholly miraculous, as every Effect immediately produced by *God* is. To me it ſeems more rational to ſay, that as thoſe Children who live till they be of years capable of underſtanding the Reaſon and Uſe of *Baptiſm*, are appointed by the Church to be informed thereof, that they may make good the Engagement of their Sureties, (without doing of which, their *Baptiſm* will not avail them to Salvation) ſo Infant-Children upon the ſeparation of Soul and Body, are illuminated by their Angels (for, *are they not miniſtring Spirits ſent forth to miniſter for them who ſhall be Heirs of Salvation?* Heb. 1. 14. And that Baptized Children are ſuch, we be taught by the Anſwer to the ſecond Queſtion in our Catechiſm, where the Word *Inheritor* is rendred in the Latin *Hæres*, and in the Greek κληρονόμος) with the Knowledg of their *Baptiſm*; for then they are capable of apprehending any thing offered to the intellect, it proceeding from the diſpoſition of their Bodies, and not from the nature of their Souls, that they are ever uncapable of actually underſtanding. And ſeeing the inclination to the Creature through Original Sin, is not by far ſo ſtrong, as that which is contracted by frequent Acts of ſinning, their

their affections will be inſtantly turned to God by virtue of their *Baptiſm* ſignified unto them. But however the Truth in this obſcure Point ſtand, this is certain, that, in regard Felicity conſiſts in the Love of God (*ſect.* 4. *par.* 13.) baptized Infants muſt, ſome way or other, obtain Charity before they arrive at Bliſs, or at leaſt upon the very inſtant of being poſſeſſed thereof. And how their Baptiſm ſhould be uſeful to them for the obtaining of Charity, except they have Knowledg of it; and by whom it ſhould be made known unto them, but by their Angels (unleſs miraculouſly, and Miracles are not wrought where there's no neceſſity of them) I do not underſtand. Yet ſince I know of no Divine Revelation, nor of any clear demonſtration, after what manner their Love of God depends upon their being baptized, I do not preſume to affirm that my delivered Thoughts are poſitively true.

SECT.

SECT. XVIII.

In the exerciſe of the hearty Love of God, or Charity, conſiſts the ſincere obſervance of every Precept of the Decalogue, But the abſolute entire fulfilling of the Moral Law is not accompliſhed till Charity have attained its ultimate Perfection in Heaven.

1. WHen treating of the Moral Virtues, I ſhewed the Aſſiſtance, which Prudence, Temperance and Fortitude exhibit to Charity (*ſect.* 14. *par.* 2, 4, 5.) I ſaid I would defer my intended Diſcourſe on *Juſtice* till I came to the Explication of the *Ten Commandments*; whither being now come, I ſhall endeavour to make it appear, that *every Precept* of the *Decalogue* tends to the cauſing a firm eſtabliſhment of *Charity* in the Soul of Man; and that in the *exerciſe* thereof, when it is acquired, the *ſincere obſervance* of the *whole Law* is practiſed, albeit the abſolute *exact fulfilling* of it be not accompliſhed till *Charity* have obtained its *utmoſt Perfection*; which human Frailty will not permit the attainment

tainment of, while Men carry about them a Body of Fleſh.

2. For ſince *to love God with all the Heart, with all the Soul, with all the Mind, and with all the ſtrength*, Mark 12. 30. is required to the compleat, exact fulfilling of the Law; and that ſuch Love would perpetually take up all the Powers of the Soul; it is plain, that, in regard, while we live in this world, our Thoughts muſt be often employed in taking care for the neceſſary accommodations of Life, and in uſing Means to further our own and others Welfare here and hereafter, we cannot in this mortal ſtate ſo fully fix our Affections on God, as to have our Souls fully poſſeſſed of him.

3. And yet foraſmuch as to give God the pre-eminence in our Affections, and to deſpiſe all other things in compariſon of the fruition of him to eternity, ſo as that when we are tempted to violate any of his holy Commandments, the ardent deſire we have for the enjoyment of him, enables us to reſiſt and overcome the Temptation; foraſmuch, I ſay, as thus to love God, permits us not wilfully and adviſedly to break any of his Precepts, but engages and puts us upon the keeping them all in ſincerity of Affection and unfeignedneſs of heart, it is apparent,

parent, that in the *exerciſe of Charity* is virtually contained the *ſincere, unfeigned Obſervance* of the *whole Moral Law.*

4. Which Law conſiſts of Ten Commandments; the four firſt whereof totally reſpecting Man's Behaviour towards the ſupream Being, the only Object of theſe is God; whom therefore they command us to look up to, as he is the Author and Finiſher of Eternal Salvation; in which reſpect we are to eſteem him (as he truly is) the *prime Verity*, whom we are to believe; the *ſovereign Power*, in whom we are to truſt; and the *chiefeſt Good*, whom we ought to love above all things; or the *Object* of *Faith*, *Hope* and *Charity.*

5. And ſeeing neither Faith nor Hope are available to Salvation, ſave only as they contribute to Charity, either in helping to produce the Habit thereof; or being obtained, to confirm and ſtrengthen it, (*ſect.* 13.) 'tis clear, that the Precepts of the Former Table are not obſerved till we love *God* as our *Sovereign Good*, or be endued with *Charity.*

6. Whoſoever therefore exerciſeth the Grace of *Charity*, he is all the while employ'd in the *ſincere keeping* of the *Four firſt Commandments*; the whole deſign of *God*'s forbidding

bidding us to have any other *Gods* beſides himſelf, to make any graven Image to fall down before it and worſhip it, to take his holy Name in vain; and to do any unneceſſary worldly Buſineſs at Times appointed for Divine Offices, being totally accompliſhed in this, to cauſe us to fix our Souls Affections on *God*, and to purſue with earneſtneſs the eternal Fruition of him as our ſole Sovereign Good.

Object. 1. If *Faith* and *Hope* be not abſolutely neceſſary to Salvation in themſelves, abſtracting from this, that they are Miniſterially beneficial to *Charity*; then are the oppoſite Vices to them, *Infidelity* and *Apoſtacy*, *Preſumption* and *Deſpair*, not Sins damnable in themſelves, or as deſtructive of the contrary Virtues; but only as they cannot conſiſt together with the Grace of *Charity*: But *Infidelity* and *Apoſtaſie*, *Preſumption* and *Deſpair* are Sins damnable in themſelves, or as they are deſtructive of the contrary Virtues *Faith* and *Hope*, abſtracting from this, that theſe are Miniſterially beneficial unto Charity: *Ergo*,

Solut. The *Minor Propoſition* muſt be denied, and juſtly (I conceive) may; for although it be moſt certainly true, that *Infidelity* and *Apoſtaſie*, *Preſumption* and *Deſpair*

ſpair debar Men of Felicity, yet the Reaſon thereof is not becauſe of their immediate oppoſition to *Faith* and *Hope*; but for that they are totally inconſiſtent with *Charity*. For ſince that no Habit is truly virtuous but in virtue of the End whereto it ſerves, and that the End of all Virtues is *Charity* (*ſect.* 13, & 14.) which perfected, is *Felicity*; it evidently follows, that there is not any Vice mortally vicious, or finally prejudicial to Man's Felicity, ſave only by reaſon of *Charity*'s inconſiſtency with it. But it is impoſſible that thoſe who either through *Infidelity* never believe; or through *Apoſtaſie* fall from the belief, that there is an eternal Being which ought to be belov'd above all things, ſhould place their Affections on *God*: and equally impoſſible, that they who either through *Preſumption* or *Deſpair*, will not make uſe of the neceſſary Means, ſhould attain to the End to be acquired by them. Whence it is manifeſt, that every one of theſe Vices are Mortal Sins, and neceſſarily, if not forſaken, deſtructive of Salvation. If it be replied, that every Sin is a Tranſgreſſion of the Law, and every Tranſgreſſion of the Law a Mortal Sin, no leſs than *Infidelity*, *Apoſtaſie*, *Preſumption* and *Deſpair*, and therefore deſtructive

ſtructive of Salvation as well as they, I grant it to be true in every one abiding in the State of ſinful Nature; for ſince ſuch a Man's Will is habitually vitiated with the Love of the World above the Love of God, every Act proceeding from that Source or Principle, will partake of its Nature and Diſpoſition, and all ſuch Love is Mortal Sin, (*Sect.* 8. *par.* 5.) But to him that is in the State of *Grace*, or endued with the Habit of *Charity*, which is *Formal Righteouſneſs*, (*ſect.* 11. *pa.* 6, 7, 8.) I deny that any ſingle ſinful Act or Tranſgreſſion of the Law is Mortal, unleſs it be ſuch as either by the groſſneſs of it, or elſe by the perverſe wilfulneſs of committing it, deſtroys the *Habit* of *Charity* in the Soul; for it is impoſſible that that Man ſhould ſuffer the Pains of Hell, who habitually loves *God* above the World, and prefers the enjoyment of him before all Terreſtrial Pleaſures (*ſect.* 11. *pa.* 6, 7.) albeit thro' infirmity and the frailty of human Nature, he ſometimes tranſgreſs in ſmaller Matters ſome part of the Law of God.

Object. 2. *Faith* and *Hope* ſeem very excellent Virtues in themſelves; *Faith*, in that it owns the Truth of God in readily aſſenting and firmly adhering to thoſe myſterious Truths revealed in the Scripture, which wholly

wholly tranſcend all our Reaſon and Apprehenſion. And *Hope*, in that it owns the infinite Power and Goodneſs of *God*; *ſuch Faith and Hope* being required as Conditions of our Salvation, and that *God* may be righteous in abſolving and ſaving Sinners, *Rom.* 3. *v.* 24, 25, 26, 27. Whence it appears, that they are on theſe accounts (abſtracting from this that they are Miniſterial to *Charity*) neceſſary to Salvation.

Solut. That the owning the Truth of *God* by readily aſſenting and firmly adhering to the Myſterious Truths revealed in the Scripture, and the owning the infinite Power and Goodneſs of *God*, are any Virtues when they are not accompanied with *Charity*, beſides for the reaſon ſhewn, (*ſect.* 13. *par.* 1.) I therefore deny, becauſe the Devil not only gives a moſt firm aſſent to every Divine Truth revealed in the Scripture, as knowing it to be the Word of *God*, and therefore infallibly true, but alſo owns, upon the ſame account, the infinite Power and Goodneſs of *God*, as they are there in every reſpect declared and ſet forth; and yet he is not at all virtuous in doing of either; yea, the ſtronger his Aſſent is to their Truth, the more wicked he is, becauſe he has not *Charity* anſwerable

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to his *Knowledg*, in that he loves not *God* as the only Sovereign Good of all rational and intelligent Creatures, when he moſt certainly knows that he ought to be ſo beloved by them. If it be alledged, that *Faith* in the Objection is to be underſtood of a *Divine Faith*, I return, that if an Aſſent given to a Divine Truth upon the Credit of a Divine Teſtimony be Divine Faith, the Devil's Belief of the Truths revealed in the Scripture is a Divine Faith: But if by Faith be meant a *Saving Faith*, then I grant the Devil is void thereof, becauſe his Faith is not accompanied with *Charity*, for all Faith without *Charity* is nothing worth, in reference to Salvation, 1 *Cor.* 13. 2.

7. As the principal Aim and Drift of the Precepts of the former Table of the Decalogue is the Love of God as Mans chiefeſt Good; (*Par.* 6.) ſo hath the Loving of our Neighbour likewiſe its Conſummation therein. For ſince Rational Nature is the ſame in all men, and conſequently the ſame End appointed for all Mankind; 'tis clear, that every Man, in that he is a Man, is obliged to wiſh and further the ſame final Good, and the Neceſſary Means conducible to it, to every one; and this is that, which is truly *loving a Mans Neighbour as himſelf*; whilſt every

every other good one man ought to do to another, is a thing extrinſecal to man as man, and depends as to the Obligation thereto, on prudential Motives, or mutual Conſent explicit or implicit, or formal Contracts, for the Preſervation or Comfort of the animal Life, and is not ſo much as to be abſolutely prayed for, even for our ſelves, (*Sect.* 15. *Par.* 3.) and then certainly, not of neceſſity to be abſolutely wiſhed or done to others, as their final good Eſtate, and what neceſſarily conduceth to the obtaining of it, evermore are.

8. Seeing then to love a mans Neighbour as himſelf is heartily to wiſh and deſire that he may enjoy the ſame neceſſary good with himſelf, and to contribute his Aſſiſtance, when occaſion requires, to the furthering thereof, and that eternal Felicity is that neceſſary good conſiſting in the perfect Love of God, (*Sect.* 4. *Par.* 13.) it is plain, that in heartily wiſhing and endeavouring alſo (when occaſion ſerves) that our Neighbour may attain to the ſincere Love of God here, and the perfect Love of God hereafter, *We love our Neighbour as our ſelves*, and *thereby keep all the ſix laſt Commandments.*

9. And foraſmuch as no man can poſſibly heartily wiſh to another either *Grace or Glo-*

ry, but becauſe of his own real deſire thereto for himſelf *firſt* had, it is manifeſt, that he who loves his Neighbour as himſelf, doth evermore *firſt*, (at leaſt in order of nature) love God as his chiefeſt Good.

10. And becauſe the ſincere Love of God, or Charity is formal Righteouſneſs, and that formal Righteouſneſs doth formally juſtifie (*Sect.* 11. *Par.* 8.) it directly follows that a man is formally Righteous or juſtified *before* (in order of Nature at leaſt) he love his Neighbour as himſelf, and conſequently that the Love of our Neighbour is not any part of formal Righteouſneſs, but a neceſſary Effect and Conſequent thereof; which will farther appear to be a Truth from hence, that as on the one ſide, he who deſires and endeavours by his Council and Prayers his Neighbours Felicity, though he never attain thereto, performs his Duty to him, and thereby fulfils the Precepts of the latter Table, if ſo be he did them for the Love he bears to God, becauſe ſuch Love doth juſtifie, ſo on the other ſide, that he, who for Lucres ſake, or for Oſtentation of his Parts, or the like unworthy End, by rightly inſtructing his Neighbour and adviſing him well, truly converts him to God, is no more righteous thereby, than

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if he had done him no good at all; ſo that it is neither by reaſon of the Benefit which befalls a mans Neighbour by his Endeavours for his good; nor by reaſon of the Endeavours themſelves, but becauſe of the true Love of God in the Heart exciting him to profit his Neighbour, in reference to Salvation, what he can, that a man is juſtified. Yea, that Love we owe to our Neighbour is of a different Kind or Species, from that wherewith we love God, the former being the Love of *Benevolence*, the latter the Love of *Complacency*; for we do not make our Neighbour the Object of Felicity, or any coordinate part thereof with God; but deſire that he may enjoy the ſame Object together with us, which will make us both for ever happy.

Object. 3. If formal Righteouſneſs, or the fulfilling of the whole Moral Law conſiſts in the ſincere Love of God, and not at all in the loving a man's Neighbour as himſelf, it ſhould ſeem that the Love to a man's Neighbour is not abſolutely neceſſary to Salvation, becauſe a juſtified Perſon, if he depart this World in that Condition, cannot at laſt fail of being for ever bleſſed.

Solut. When a man has attained to the ſincere Love of God himſelf, and knows

(as he cannot otherwiſe chuſe but do from the Light of Nature) that he ought in a matter of neceſſary Concern to do as he would be done unto; and that eternal Felicity is ſuch to all others, as well as to himſelf; he muſt, except he'l contradict his own Thoughts, and forſake his true Love to God, wiſh, and promote likewiſe (when opportunity ſerves) his Neighbours Felicity; which evidently makes it out, that a man cannot poſſibly be ſaved unleſs he love his Neighbour as himſelf. At length then it ſufficiently appears in general, that the formal reaſon of keeping the *ſix laſt Precepts* of the *Decalogue*, as well as *the four firſt*, is placed in that *Charity*, which is *the Love of God above all things*; and by conſequence, that in the *Privation of that Love* is the *formal Breach* of the *whole Moral Law*; the truth of both which, as to the ſix laſt Commandments, ſhall (for clearer evidence) be in particular explicated and declared in the next Section.

SECT.

SECT. XIX.

There is not any one Precept of the latter Table of the Decalogue truly kept, but when it is obſerved out of Love to God; nor is there a real Breach of any of them, but when the Soul is either deprived of the Love of God, or has the ſame abated and weakned in it, by the Omiſſion of ſomething which is required, or by the Commiſſion of ſomething which is forbidden.

1. THE *fifth Commandment* of the Decalogue, or firſt of the Second Table, is, *Honour thy Father and Mother*; where by Father and Mother I take to be underſtood, according to the uſual Paraphraſe, not our natural Parents only, but the Father of our Country alſo, and thoſe whom he ſets over us in the Civil Magiſtracy, as likewiſe our Spiritual Fathers, and other Inſtructers in good Literature and Virtue. All and every one of theſe we are by this Precept bound to *honour*; which is, if the act be *internal*, to acknowledg and own in our Minds an *Excellency* or *Eminency* in the Perſon to be honoured above our ſelves;

but if the act be *external*, then the Honour required, is to expreſs by *outward Signs* the inward acknowledgment and owning of the honoured Perſon's Excellency in our hearts; which *Excellency*, ſince it doth not conſiſt in any eſſential difference, (the *Sovereign* and *Subject*, *Father* and *Son*, *Prieſt* and *People*, *Maſter* and *Scholar*, having all the ſame Human Nature, and the *ſame Definition*, as they are *Men*) the Excellency of the Sovereign above his Subject, of the Father above his Child, of the Prieſt above his People, and of the Maſter above his Scholar, muſt be gathered from the *Relation* which is between every one of them *reſpectively*, in regard of which all the former are truly and manifeſtly *ſuperiour* in *Excellency* to the latter; whilſt from the King as ſuch, the Subject has Protection of Life and Eſtate; from the Parents, Children receive their natural Being and means of Education; from the Prieſt, the People have Spiritual Inſtruction, and many other Helps of Salvation; and from the *Maſter*, the Scholar reaps the Benefit of Learning and good Diſcipline. Whence it appears, that the true Ground and Reaſon of the Honour required by this Commandment, is the *Good* and *Benefit* which every one to whom *Honour* is due thereby,

thereby, either actually affords, or is in a Capacity, and under an Obligation by the *Relation* he ſtands in, when a juſt occaſion ſerves to confer. And foraſmuch as none can be bettered by any Good, unleſs it be applied to him, 'tis neceſſary that every one who expects *Benefit* from his *Superiour*, be *obedient to him*, that is, be willing and ready to be *directed*, *guided* and *ruled* by him, and thus comes *Obedience* as well as *Honour* to be due by the *Fifth Commandment.* But yet in regard nothing is abſolutely good to us (not very Life it ſelf, *Sect.* 15. *Par.* 3.) ſave only our *Supream Good*; the whole Benefit we get by our *Prince*, *Prieſt*, *Parents* and *Maſters*, is then alone truly profitable to us in order to the End for which we were created, when the uſe we make thereof proceeds from the *Love of God*, and tends to the *Eternal Enjoyment* of him. Hence it ariſes, that if thoſe our mentioned *Governors* command any thing which we are certain will prove prejudicial to our *Felicity*, we have *no Obligation* upon us to do their *Commands*; from which it is clear, that the *fifth Commandment* is not truly kept but when we honour and obey our *Prince*, *Prieſt*, *Parents* and *Maſters*, for the *Love* we have to *God* in the perpetual *Enjoyment* of him. Neither

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is there any real Breach of this Branch of the Law, but in the *privation* of *ſuch Love*, for nothing is *evil*, but as it deprives of ſome *good* whereunto it is oppoſite; and ſeeing nothing is intrinſecally good but *Charity*; nor relatively good, but what ſome way or other contributes to it, (*Sect.* 13, 14, 15.) nothing is evil, but either becauſe it *deſtroys Charity*, and then the Sin is *Mortal*; or becauſe it *weakens it*, in which caſe the Offence is *not Mortal*, but (as the Schools for diſtinction ſake call it) *Venial*. To *diſhonour* then our *Superiors* deliberately is a mortal Breach of this Precept, in that the Heart is thereby alienated from God, which thus comes to paſs. He that diſhonours his *Father* or *Mother*, or other his lawful *Governours* (which is through a perverſe Mind not to own the *Good* he receives, or might receive by them, nor the *Excellency* and *Pre-eminence* they acquire by reaſon thereof, above and over him) does thereby diſregard and ſlight thoſe *Benefits* which *God* by them tenders to him; and in ſo doing, not only ſets ſlight of the *Author* of them, but alſo rejects the *End*, at which they ultimately aim, *Felicity*. No man therefore poſſibly can deliberately *diſhonour* his *Parents*, or other his *Superiors*, but his Heart will be thereby eſtranged from God.

God. But much more in wilfully *diſobeying* their juſt Commands, is there an Averſion from their *Sovereign Good*, for therein is a direct Refuſal of *God's Goodneſs* offered by them, whilſt every thing they lawfully command is ſome way, more or leſs, directly or by conſequence, advantageous to the acquiſition of Bliſs, if right uſe be made thereof.

The *6th. Commandment*, which is *Non occides*; *Thou ſhalt not kill*, *or*, *Thou ſhalt do no Murther*, is not kept by a meer abſtaining from deſiring, contriving, or attempting the Death or bodily Harm of our Neighbour; but in wiſhing, and doing likewiſe our Endeavour to preſerve his Life and Health in order to the eternal Welfare of his Soul; which we cannot do, ſave only as we are excited thereto by the Love we bear to our own Life, and good Eſtate of our Bodies, as ſerviceable to the End for which Life and all the Helps and Attendants of it were given. For neither Health nor Life ought to be deſired, if ſuch Circumſtances occur, as that the Preſervation of them is inconſiſtent with the everlaſting Welfare of the Soul; which becauſe it is placed in the Fruition of God, the Love we have thereto is the principal reaſon and motive,

tive, why we ought to deſire to continue in Life and Health our ſelves, or wiſh the like to our Neighbour, for making preparation towards the full Enjoyment of him after this Life is ended. And on the contrary, the bare doing of bodily Harm to our Neighbour, or even the taking away of his Life, is no ſin ſimply in it ſelf conſidered, but in this reſpect only, that he who does it has not that due regard, for want of the *Love of God*, to the preſervation of it, which the importance thereof, in order to the end whereunto it was given, requires. For who is ignorant, that the Execution of the Penalties in Laws for capital Crimes is no Sin, either in the Judge who gives Sentence of Death, or in him that executes the ſame, provided they have no perſonal Malice to the Offender, but ſolely have an Eye to the ſatisfying of the Law, which intends not any Miſchief to the Malefactor, but Good to the Weal-public by removing an incorrigible Member from among the People. But if the Judg or Executioner deſire his Death out of hatred to him, albeit he deſerve to die, and be juſtly condemned and executed, there is Murther committed, notwithſtanding that the Party ſuffering has no more Torment inflicted on him than if no Malice had

had been towards him; whence it is apparent, that the Breach of this Commandment lies in that depraved Diſpoſition of Mind, which is oppoſite to the ſound deſire of willing a Man's Neighbour's bodily Welfare in order to the Health of his Soul, which becauſe none ever heartily doth but in virtue of his own Love of Bliſs, the *Want* of *that Love* is the *formal Reaſon* why the bereaving any one of Life, or working his bodily harm, is a *ſin* or hinderance to *Felicity.*

The 7*th. Commandment* is, *Thou ſhalt not commit Adultery*; the Breach of which doth not conſiſt in the material Act of carnal copulation with anothers Wife, but in forſaking the Love of God for an unlawful Pleaſure. For ſuppoſe a Wife ſhould leave her Husband, and be married to another Man inculpably ignorant of her former Marriage, the Woman alone would offend againſt this Precept, albeit the Man alſo tranſgreſſed the Letter of the Law, in carnally knowing anothers Wife. Or in caſe a Man ſhould have his Neighbours Conſort put into his Bed, thinking her to be his own, he offended not, although he ſhould commit the external Act of Adultery with her. And on the contrary, if an Husband lay with his own

own Wife, thinking her to be his Neighbours, he would in ſo doing ſin againſt this Precept, and yet no Tranſgreſſion of it would thereby be made as to the external Act prohibited. Hence it is plain, that the Violation of the *Seventh Comandment* is in the depraved Affection of the Will, in turning the Heart away from the *Love of God* to unchaſt Pleaſures; and that it is kept by having a Mind undefiled with fleſhly Luſts, which every one ſo long hath, as *Charity* or the Love of God above all things is predominant in the Soul. If it be objected, that ſimple Fornication alſo alienates the Heart from God, through the deſire of unlawful Venereal Pleaſures, whence it ſhould be a ſin no leſs grievous then Adultery; I anſwer, that he who attempts to pollute his Neighbours Bed, knows that he ought upon a double account not to do it: *Firſt*, becauſe his Neighbours Wife is not tied in a Matrimonial Bond to him. *Secondly*, becauſe ſhe is bound to another; and therefore he will have his Heart more hardned in ſin, or farther eſtranged from God, than if he only deſired to ſatisfie his Luſt with one, from whom upon the former account alone, he holds himſelf to be reſtrained, and ſo the ſin of Adultery, (all Circumſtances being

being equal) is a more heinous Transgression of the Law of God, than the Sin of simple Fornication is.

The 8*th. Commandment* is, *Thou shalt not steal*; by which we are obliged not only to abstain from taking by Force or Fraud whatsoever temporal Good our Neighbour has a Right to; but also to employ our Endeavours, if just occasion require, to help to secure him in the lawful Possession of the same; yet with this intent, that he use it as a Means to further him in the pursuit of his *Eternal Good*, the fruition of which, is the *Ultimate End* of all Laws, whether *Divine*, *Moral*, *Canonical* or *Civil*; in the sincere Desire whereof they are only truly kept, and for want of which they are solely broken, as to their *principal* and *Grand Design*, albeit not as to their particular respective ends, which they more immediately, but less beneficially look at. And therefore even this *Precept* which more obviously regards and enjoyns the doing *Justice*, may be violated as to the letter of it, without a formal Breach thereof, as will appear by shewing that in some Case one Man may, without violating *this Precept*, take from another without his Consent, what the *Municipal Laws* of the Land where they both live,

live, entitle him to; which I thus undertake to do. No Man by the *primary* Law of Nature or Reaſon can, or ever could (except *Adam*, who was Lord of the whole Earth) claim *Propriety* in any thing without himſelf. *Propriety* came by a latter Law, namely, either by *Diſtribution* of Lands and Goods made by *Adam*; or elſe by *Diviſion*, or *Occupancy*, after *Adams* Deceaſe, of what he had not diſpoſed of *immediately*, or *mediately*, in his Life time; to which purpoſe *Grotius* in his *Second Book* and *Second Chapter*, *De Jure belli ac pacis*, rationally writeth, "*Cum non contenti homines veſci ſponte natis*, "*antra habitare, corpore aut nudo agere, aut* "*corticibus arborum, ferarumve pellibus veſtito*, "*vitæ genus exquiſitius delegiſſent, induſtria* "*opus fuit, quam ſinguli rebus ſingulis adhibe-*"*rent. Quo minus autem fructus in commune* "*conferrentur, primum obſtitit locorum, in quæ* "*homines diſceſſerunt, diſtantia; deinde juſti-*"*tiæ & amoris defectus, per quem fiebat, ut* "*nec in labore, nec in conſumptione fructuum,* "*quæ debebat, æqualitas ſervaretur.* When Men not content to feed on things which grew naturally, to live in Caves, to go either naked, or clad with the Bark of Trees, or the Skins of wild Beaſts, choſe a more delicate way of living, there was need of induſtry

induſtry for particular Perſons to uſe in particular things. And that the Fruits of the Earth could not be laid up in Common, firſt the diſtance of Places, whither Men departed was an hindrance, then the want of Juſtice and Love, by which it fell out, that a due equality, neither in their Labour nor Conſumption of the Fruits could be obſerved. This the learned Man tells us was the occaſion of introducing Property, and the manner of doing it, he adds as follows; " *Res in proprietatem iverunt, non animi actu* " *ſolo; neque enim ſcire alii poterant, quid a-* " *lii ſimm eſſe vellent, ut eo abſtinerent; &* " *idem velle plures poterant; ſed Pacto quo-* " *dam aut expreſſo, ut per Diviſionem; aut* " *tacito, ut per occupationem; ſimulatque enim* " *Communio diſplicuit, nec inſtituta eſt Divi-* " *ſio, ſenſeri debet inter omnes conveniſſe, ut* " *quod quiſque occupaſſet id proprium haberet.* Property came in, not by the ſole act of the Mind, for none could know what others would be deſirous to have, that they might abſtain from it, and ſeveral Men might deſire the ſame thing; but by ſome Compact either expreſs, as by Diviſion, or tacite, as by Occupancy; for when to have all in common diſliked Men, and yet no diviſion was made, it ought to be held, that

it was the general Conſent of all, that what any one poſſeſſed, he ſhould enjoy it as his own. Occupancy by this Diſcourſe is made to be a tacit Diviſion, and confers Propriety by virtue of an implicit Conſent, no leſs then Diviſion doth by an expreſs Agreement; the deſign and end of both which being a *general Convenience*, if in a particular caſe it happen, that an *inevitable Neceſſity* renders the intended Convenience abſolutely inconvenient, *Propriety* there upon a natural account, of it ſelf ceaſes and expires; for ſince it came in only for *Convenience* by conſent, it cannot be preſumed, that the firſt *Introducers* of it intended that it ſhould ſtand in force, where the *End* for which they introduced it, would unavoidably be *deſtroyed*, accordingly as *Grotius* in the before cited *Book* and *Chapter* aſſerteth; " *In* " *graviſſima neceſſitate reviviſcit Jus illud pri-* " *ſtinum rebus utendi, tanquam ſi communes* " *manſiſſent; quia in omnibus Legibus huma-* " *nis, ac proinde in Lege Domini ſumma ne-* " *ceſſitas videtur excepta. Si quis igitur, quod* " *ad victum ſuum neceſſarium eſt, ſumat aliun-* " *de, furtum non committit; non quod rei* " *dominus ex Charitatis regula rem egenti dare* " *tenetur, ut quidam volunt; ſed quod res om-* " *nes in dominos diſtincta cum benigna quadam*

" *recep-*

" *receptione primitivi Juris videantur*; *nam ſi* " *primi Diviſores interrogati fuiſſent, quid de* " *ea re ſentirent reſpondiſſent quod dicimus.* In caſe of extream Neceſſity, the Primitive Right to the uſe of things revives, as if they had remained in Common, becauſe in all Humane Laws, and therefore in the Law of Dominion, Extream Neceſſity ſeems to be excepted. If then any one take from another what is neceſſary to preſerve his Life, he commits no Theft, not that he who is the Owner is obliged by the Law of Charity to give to him that is in Want, as ſome men hold, but that the Law of Propriety ought to admit of ſuch a favourable Conſtruction; for if the firſt Dividers had been asked what they thought of that thing, they would have given the ſame Anſwer that we do. But admit the firſt Dividers had intended otherwiſe, their Intention would have been manifeſtly injurious; for ſince Victuals are by God and Nature deſigned to preſerve Life; whenſoever it falls out that it cannot be preſerved without taking from another what is not at the ſame time neceſſary to preſerve his own Life, there it is Right to do it; and the Neceſſitous Perſon has in that condition a truer Property to the

Victuals then the Poſſeſſor, to whom at moſt they are only convenient for his *better* Being, whereas to the other they are of abſolute neceſſity to preſerve him *in Being*; and *Being* is by nature antecedent to *Well-being* (the former being a thing *eſſential*, the latter *accidental*) and therefore by the Dictate of *Natural Reaſon* to be preſerved before the other be cared for. It is not then the ſole taking away of Goods by any Man, and converting them to his own uſe, whereof another is ſeized by Law, without his Conſent, which formally breaks the *Eighth Commandment*, but the perverſe deſire of deſpoiling one of that, which Reaſon tells him he ought not to deprive him of; and whoſoever deliberately acts againſt Right Reaſon, which in every thing *principally* deſigns the *Fruition* of God, (as hath been often ſhown) he deprives himſelf thereby of *Charity*, or the Love of God as his Sovereign Good, or at leaſt weakens his Deſire and Affection thereunto.

Object. Man by the pure Law of Nature has an innate Freedom, by which he is made Maſter of his own Actions, ſo that without his own free conſent he cannot be juſtly ſubjected to another's Will and therefore it ſeems to be even againſt the *Primitive*

Law

Law of Nature to take in any caſe whatever from another, what he is unwilling to part with.

Solut. I grant that every man by Nature is Maſter of his own Actions; but yet according to *right Reaſon* only; and therefore whenever it tells any one that his Neighbour is in imminet hazard to loſe his Life, if he preſently afford him not Relief out of what he poſſeſſes and can ſpare, without endangering his own Life, he offends againſt his *own Nature* if he relieve him not; and therefore, as to uſe arguments of *Perſwaſion* to ſuch an one, is only to go about to ſet his Mind aright; ſo likewiſe to uſe *Force* to compel him to do his Duty, is no more but to attempt to guide his external Action, and direct it to its due End, and that ſo neceſſary as Nature would for want thereof be frustrated in part of her prime intention thereby, whilſt as well he that ought to have given, as he that ſtood in need to receive, would be in a worſe eſtate in relation to their *final Condition*; the former, for that he was void of *Charity*; the latter, becauſe he wanted what was neceſſary for conſervation of that (I mean *Life*) which according to *Natures*

Preſcript, is *chiefly* to be employed for the procurement of *Felicity*.

The *Ninth Commandment*, which is, *Thou ſhalt not bear falſe witneſs againſt thy Neighbour*, is expreſſed in ſuch Words, that the tranſgreſſing it in any reſpect is ſinful. But it makes nothing againſt my Aſſertion (which is, that the *Commandments* of neither Table are truly kept but by *reaſon of Charity*, as it is taken for the ſincere *love of God*, nor ever really broken except for *want thereof*) that it is ſo, but for it; becauſe theſe words *Falſe Witneſs*, and *againſt thy Neighbour*, imply a defect of a right Diſpoſition in the *Will* towards God, ſeeing that man's Mind, whoſe ſincere Affections are placed on *God*, will be far from acting againſt his own knowledg to his *Neighbour's harm*.

By the *Tenth Commandment*, *Thou ſhalt not covet thy Neighbour's Houſe*, &c. is forbidden to entertain or harbour deſires tending to a man's own advantage by another's harm or loſs; which, whoſo doth, hath not certainly the *love of God* dwelling in his Heart, and therefore formally breaks the Precept.

Object. *Religion* and *Reaſon* do not here ſeem to accord; for what Rational Account can be given why a very indigent man, though

though not reduced to the *utmost extremity*, might not filch from his rich hard-hearted Neighbour something which he could well spare, save only because it is forbidden that we should not so much as covet that which is another man's.

Solut. Nature is content with a few things, and requires not Superfluities; and therefore *Necessaries* being had, no man doth really benefit himself in taking any thing from his Neighbour; so that albeit men were not bound by any other Law than of *natural* and *inbred Reason* only, yet could no convincing Argument be brought to prove it reasonable to dispossess another of that whereof the Spoiler has no *absolute need*; much less where there is a *Society* of men governed by certain Laws, prohibiting all manner of Rapine, would it be justifiable to do it. For whatever thing any man requires a *Property* in by virtue of such Laws, all the rest of the *Community* ought of right to permit him quickly to possess the same. Wherefore if a poor man rob his rich Neighbour, when the necessity is not so urgent as to restore him to the *pure state of Nature*, he acts against his *own* either explicit or implicit Agreement, and disturbs the Tranquility sought after *by himself*, as

well as *by others* in joyning in ſociety together, the Benefit whereof is intended by *God* (who is the prime Author of Government) for a *farther* End than any temporal and tranſitory Commodity, to wit, the *Eternal Welfare of Mens Souls*, as is plain from the Words of the Apoſtle, exhorting that *Supplications, Prayers, Interceſſions and giving of Thanks be made for Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all Godlineſs and Honeſty; for this is good and acceptable in the ſight of God our Saviour*, 1 Tim. 2. *v.* 1, 2, 3. He therefore who through a perverſe Mind violates the Laws of *Juſtice*, whether inſtituted by *God* or *Man*, deſpiſes the *Means* which the *Almighty* and *Omniſcient* hath ordered to conduce in ſome reſpect or other to his *Everlaſting Good*; which he would not do, but for *want* of ſincere and hearty Affection to *God*, which is the *Formal Reaſon* of the Breach of every Precept of the Decalogue, and of all other juſt Commands whatſoever, in that reſpect as the violation of them is prejudicial to the obtaining of *Felicity*.

SECT.

SECT. XX.

Charity or the unfeigned fervent Love *of God above all things, proved by Scripture to be Righteouſneſs, or the ſincere keeping of the whole* Law *of* God.

TO the *Reaſons* formerly given (*Sect.* 11.) why *Charity* is *Righteouſneſs*, or the ſincere keeping and fulfilling of the Law of *God*, I ſhall add the Teſtimony of *Scripture* for a full Confirmation of the Truth thereof. When a certain Lawyer asked Chriſt, ſaying, *Maſter, What ſhall I do to inherit eternal life? He ſaid unto him, What is written in the Law? how readeſt thou? And he anſwering, ſaid, Thou ſhalt love the* Lord *thy* God *with all thy heart, with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy Neighbour as thy ſelf. And he ſaid unto him, thou haſt anſwered right, this do and thou ſhalt live*, Luke 10. 25, 26, 27, 28. *If any man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him*, John 14. 23. *Love is the fulfilling of the Law*, Rom. 13. 10. *All things work together for good to them that*

that love God, Rom. 8. 28. All Gifts how excellent ſoever, the beſt of Doings, and the worſt of Sufferings, are nothing worth without *Charity*, 1 Cor. 13. 1, 2, 3. *Charity rejoyceth not in iniquity, but rejoyceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things*, 1 Cor. 13. 6, 7. *Charity is the Bond of perfectneſs*, Col. 3. 14. "It is evident, ſaith Dr. *Hammond* in his *Paraphraſe* on 1 *Cor.* 13. 13. "that as Faith, Hope and Charity are far to "be preferred before all other Gifts of the "Spirit which are given men for the benefit "of others, *verſ.* 2. ſo of thoſe three *Graces* "or Divine *Virtues*, *Charity* is the moſt ex-"cellent, whether conſidered in it ſelf, or "in the duration of it. In it ſelf it is the "moſt neceſſary Grace here, *v.* 1, *&c.* and "all the other, whether Graces or Virtues, "are but *Means* for the working of *this*; our "*Faith* teacheth it, and our *Hope* excites it, "and *Charity* is the End of the Command-"ment; and *Faith* muſt be perfected by it, "and without it all the Gifts mentioned, *v.* "1, 2. are nothing worth, and are given "men for the working of *that* in others: and "ſo likewiſe in reſpect of duration, the "Gifts were ſoon to vaniſh (and are "now vaniſhed long ſince, the Gift of Mi-

"racles,

" racles, of Languages, &c.) and *Faith* and " *Hope* will vaniſh with this Life; for *Faith* " is of things not ſeen, and therefore ceaſ- " eth when Viſion cometh; and ſo *Hope*, if " it be ſeen, is not *Hope*; but *Charity* ſhall " never be out-dated, but laſt and flouriſh " when we come to Heaven, and be then a " ſpecial Ingredient in our Happineſs, which " indeed conſiſts in *loving God*, and having " common Deſires with *him*, and loving *all* " whom *he* loves (not the Damned, who are " Veſſels of Wrath) and that eternally. If what this excellent Perſon here ſaith, be a true Comment on the Text, my Diſcourſe on *Charity* is ſufficiently avouched by it, as being but as it were an enlargement of his Paraphraſe on the Place.

Object. 1. The mentioned Quotations from *Scripture*, comprehend Man's Love both to *God* and *his Neighbour*, at leaſt ſome of them; yea, there is an expreſs Text, that *he that loveth another* [ὁ ἀγαπῶν τὸν ἕτερον] *hath fulfilled the Law*, Rom. 13. 8. And therefore *Charity* as it is taken for the *ſincere Love of God above all things*, doth not *alone* juſtifie.

Solut. One and the ſame Word, ἀγάπη, is uſed in *Scripture* for God's Love to Man, for Man's Love to God, and one Man's Love

to

another; ſo that no Argument can be drawn from the bare Word ἀγάπη, *Love* or *Charity*, (for it is rendred both ways in *Holy Writ*) to make it clearly out in what Love or Charity Righteouſneſs is placed. And therefore although it be infallibly true, that *he that loveth another* [ὁ ἀγαπῶν τὸν ἕτερον] *hath fulfilled the Law*; yet the Reaſon thereof is not, that the Love of ones Neighbour doth *formally* juſtifie; but becauſe it is impoſſible for any man to love his Neighbour as he ought to do, until, and by reaſon he loveth *God in ſincerity of heart above all things*, (*Sect.* 18. *Par.* 7, 8, 9, 10.) by which he is *formally* juſtified. And alike impoſſible it is for him that *loveth God with ſincerity of Affection*, but that he ſhould alſo *love his Neighbour as himſelf* (*Sect.* 11. *Solut. of Obj.* 2. and *ſect.* 18. *par.* 9, 10.) conſonant whereunto are the Words of the Beloved Diſciple, *If a Man ſay, I love God, and hateth his Brother, he is a liar*, 1 John 4. 20. It is no wonder then that he that loveth his Neighbour, is ſaid to have fulfilled the Law, albeit the Love of God alone be that which *formally* juſtifies (*ſect.* 11. *par.* 6, 7, 8.)

Object. 2. No man in this Life can *love God with all his heart, with all his Soul, with all his ſtrength, and with all his*

his mind; therefore no man alive is juſtified by *Charity*.

Solut. Becauſe no man *can ſo love God* in this Life by reaſon of the Frailty of the Fleſh, 'twill rightly follow, that none is *perfectly* juſtified or clear from *all impurity* while he breaths a mortal Life. But there is an *imperfect Righteouſneſs*, or a *ſtate of Grace*, here conſiſting in *ſincere Charity* (*ſect.* 11. *par.* 6, 7, 8.) which is plainly held forth by *Scripture*; *The End of the Commandment is Charity, out of a pure Heart, and of a good Conſcience, and of Faith unfeigned*, 1 Tim. 1. 5. And *ſuch Charity* or *Righteouſneſs* is attainable in this Life: *There is no Condemnation to them which are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit*, Rom. 8. 1. *Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners ſhall inherit the Kingdom of God; and ſuch were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of our Lord Jeſus, and by the Spirit of our God*, 1 Cor. 6. *v.* 9, 10, 11. In a word, the love of the World, and the falſe Pleaſures thereof, are ſo diametrically oppoſed to the Love of God and the ſolid Delight of the ſame,

ſame, that they cannot *habitually* poſſeſs one individual Soul at once; *Love not the world neither the things that are in the world, If any man love the World, the love of the Father is not in him: For all that is in the world the luſt of the Fleſh, the luſt of the Eyes, and the pride of Life, is not of the Father, but is of the world*, 1 John 2. *v.* 15, 16. The Love therefore of *the one* always excludes and expels the Love of *the other*; and their *Ends* are as diſtant as *Heaven* and *Hell*, the Reſult of the Love of the World being *eternal Miſery*, and the Conſequent of the Love of God *everlaſting Bliſs*, as was proved, *Sect.* 7, 11, 12. (whereunto the *Holy Scripture* ſo fully agrees for confirmation of its truth, that it would be ſuperfluous to produce any particular Texts to that end.) Which Bliſs that Mankind might attain unto by a Way *ſuitable* to their *Rational Nature*, is the great Deſign of the *Goſpel* of *Chriſt*; the *Chriſtian Religion* being evidently (if the preceding Treatiſe be true) a *Divine Art* for making Man eternally bleſſed, or a *Method inſtituted by God*, the *beſt* and moſt *connatural* that could be, for the perfecting of *Human Nature*, by duly preparing it for the enjoyment of the *Beatific Viſion*. The like Aſſertion to which I meet with in a moſt pious and highly

ly valued Author by all, I will only add for an Accompliſhment and Confirmation to my Diſcourſe theſe his excellent Words; "*whether we take Chriſtianity in its whole com-*
"*plex, or in its ſeveral and diſtinct Branches,*
"*'tis certainly the moſt excellent, the moſt*
"*compendious ART of happy living; its ve-*
"*ry Tasks are Rewards, and its Precepts are*
"*nothing but a divine ſort of Alchimy to ſub-*
"*lime at once our Natures and our Pleaſures*; Art of Contentment, *ſect.* 1. *par.* 2.

If in this *Treatiſe*, or in the *Appendix* to it, there be any Aſſertion of mine, which is repugnant to *Catholic* and *Apoſtolic Faith*, I do hereby, as in duty bound, heartily *revoke* the ſame, and for ever *renounce* it as an *Erorur* to be deteſted by me, and every good Chriſtian whatſoever.

FINIS.

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AN

APPENDIX

OF

OBJECTIONS

TO

Several Things Aſſerted in the preceding Treatiſe,

With their Reſpective

ANSWERS.

BRITISH MUSEUM

Objection 1.

IT is ſaid, *ſect.* 1. *par.* 3. That an actual, infinite Series of things is impoſſible, which Aſſertion if it were true, then could not the *Omniſcient* comprehend at once all

the Thoughts which the Glorified Saints and Angels ſhall have to Eternity.

Anſwer.

The *Omniſcient* knows at once all the Thoughts which Men and Angels ſhall ever have, but their number is not infinite. For when *Chriſt* has delivered up the Kingdom to his *Father*, there will be no more Change; but whatever the preſent ſtate of the Bleſſed ſhall then be, 'twill never admit of any alteration afterward; ſo that the Thoughts of the glorified Saints and Angels will be perpetually the ſame without any ſucceſſion of new Conceptions incident to them. For, if, after they have obtained their utmoſt *Perfection* in the *full Fruition* of *God* their *chiefeſt Good*, they ſhould receive a Change, eſpecially in their Thoughts wherein the Prime of their Felicity conſiſts, ſuch Change to whatever it were, would of neceſſity be for the *worſe*, and ſo they ſhould *depart* thereby from the *Perfection* and *Fulneſs of Bliſs* enjoyed by them, which is impoſſible, (*ſect. 4. par. 14.*)

Objection

Objection. 2.

God, you ſay, is *one pure eſſential Act* and *ſimple Being*, *ſec.* 1. *par.* 9, 10. and yet you put *two eſſential Acts in God*, viz. *Knowing* and *Loving*, *ſec.* 2 *par.* 2, 9.

Anſwer.

I do not ſay in the cited places, that *Knowing* and *Loving* are *two eſſential Acts in God*; I ſay there (and no where elſe to the contrary) that *they* are *God himſelf* differently related or relatively oppoſed to *himſelf*; ſo that, in my ſenſe, the *Trinity* of *Perſons* in the *Unity* of *Eſſence* is the *very ſelf-ſame pure eſſential Act* and *ſimple Being* under *diſtinct Relations* to *it ſelf* (in the manner ſet forth, *ſec.*2. *par.*4,5,9,10.) For whereſoever there is a *Relative Oppoſition*, there is of neceſſity a *Diſtinction* (*Relatio being* πρός τι, *ſive habitudo vel reſpectus unius ad aliud*) and yet nevertheleſs it is not neceſſary, that where there is ſuch an Oppoſition, there ſhould be always different Subjects ſeparate from each other, wherein that different oppoſite Relation ſhould abide. For ſince *Scientia* and *Scibile* are *Relatives*; where Know-

ledg is the Knowledg of ones ſelf, there is a *Relative Oppoſition*, and yet but *one Subject* to ſuſtain the ſame. And the like is alſo true in reſpect of Love, where it is to ones ſelf. Whence, ſeeing there are no Accidents in God (*ſect.* 1. *par.* 6.) it muſt be, that the *Divine Relates* are all of them *ſubſtantial*, and not otherwiſe *diſtinct* from the *ſimple Eſſence* of *God*, but in regard of their *Relative Oppoſition* to *each other*.

Objection 3.

The *Father* knows and loves himſelf; the *Son* knows and loves himſelf; and the *Holy Ghoſt* knows and loves himſelf; and every one of theſe again knows and loves each other; how then can there be only *Three Perſons* and *no more* in the *Divine Eſſence*, if ſo be the *Diſtinction* of *Perſons* proceeds from the *Different Relations* which are ſaid to be in *God*, as you in *Sec.* 2. affirm it does.

Anſwer.

Each Perſon of the *Bleſſed Trinity* knows himſelf and the other two, by the *Second Perſon*, which is the *Eſſential Knowledg* of *God*,

God, *ſec.* 2. *par.* 4, 5. (for there is but *one Eſſential Divine Knowledg.*) And *every one* of the *Three Perſons* loves himſelf and the other two, by the *Third Perſon*, who is *Eſſential Divine Love*, *ſec.* 2. *par.* 9. (for there is *One only Eſſential Divine Love*) ſo that there are no more *Relatives* or *Perſons* in reſpect of *Knowledg* and *Love* than *Two*. And albeit in reſpect of being *known* and *beloved*, there ſeem to be many ſeveral Relations in God, in that the *Father*, *Son* and *Holy Ghoſt* are each of them *known* and *beloved* of *themſelves*, and of the *other two* likewiſe; yet that falling out by reaſon of the *Circumineſſion* (as the *Schools* term it) or mutual eſſential Inexiſtence of all the *three Perſons*; and not in reſpect of a *primary-immediate-oppoſite-Relation* (which alone conſtitutes a *Perſon*, *ſec.* 2. *par.* 3, 4, 9.) it rightly denotes no *Plurality* of Relations in God. For ſince the Divine Nature as *Eternal Eſſential Truth*, is the *alone primary-immediate Object* both of *Divine Knowledg* and *Love* (for *Truth* is the adequate Object of all intelligent Beings as *knowing* and *loving*, or of the *Intellect* and *Will*, as the *ſole perfection* of *them*) it is plainly conſequent thereto, that the *alone* Primary-immediate Divine Object *known* and *beloved* is *eternal eſſential Truth*,

(the *Origin* and *Fountain* of the *Divine Perſons*; to wit, Eternal, Eſſential, Divine Truth begetting the Eternal, Eſſential, Divine Knowledg of its ſelf is *God the Father*; the Eternal, Eſſential, Divine Knowledg begotten of the Eternal, Eſſential, Divine Truth, is *God the Son*; and the Eternal, Eſſential, Divine Love of the Eternal, Eſſential, Divine Truth known (or which is the ſame, of the Father and the Son) is *God the Holy Ghoſt*) notwithſtanding that there is an innate *mutual knowledg* and *love* of all the *Three Perſons* by *Circuminſeſſion*, whilſt the *Father* is eſſentially in the *Son*, the *Divine thing known* being eſſentially in the *Divine Knower*; and the *Son* is eſſentially in the *Father*, the *Divine Knower* being the eſſential Character of the *Divine Thing known*, *ſect.* 2. *par.* 5. And the *Father* and the *Son* are both of them eſſentially in the *Holy Ghoſt*; and *He* in *Them*, by reaſon of the eſſential Union of the *Divine Love* and the *Divine Thing Beloved*, *ſect.* 2. *par.* 9. Whence it neceſſarily comes to paſs, that whatſoever can be truly ſpoken or predicated of *God*, is mutually in all the *Three Perſons*, and may be rightly ſpoken and predicated of *every one* of them, as well as of the *Divine Nature*, *Eſſence* or *Being*; ſave only

only what the *Primary-immediate-relative-oppoſition* (which, as has been ſhewn, is but *threefold*) as *ſuch*, puts a Bar unto.

Objection 4.

It is worthy of Conſideration, whether *the men of this Age* may not make the ſame uſe of your Diſcourſe, that the *Mahometans* and *Jews* do of others like it, utterly to diſlike the *Trinity*.

Anſwer.

Since the Reaſon, why the *Mahometans* and *Jews*, and other *Antitrinitarians*, as have any real love and value for Truth, diſbelieve the *Trinity*, ſeems chiefly to be this, that they are fully perſwaded there can be no part of *Divine Revelation* which is certainly oppoſite to *right Reaſon*, and yet cannot apprehend but that the Doctrine of *a Trinity* of *Perſons* in *Unity* of *Eſſence* is contradictory; in probability an *Eſſay* of this kind ſhould rather do good than harm to men of ſuch Perſwaſions, if ſo be it afford any the *minuteſt true*, though never ſo *glimmering*, *Light* of the but *poſſibility* of the Truth of the Doctrin of the *Holy Trinity*, to *human*

Reaſon; becauſe the *Revelation* of the *Divine Perſons* in *Scripture* would be apt to find a more eaſie reception in their Minds thereby, than if they ſtill remain'd ſtrongly poſſeſſ'd with an Opinion, that the Doctrin of a *Trinity* of *Perſons* in *Unity* of *Eſſence* was impoſſible to be true, through the ſenſe and perſwaſion they had of its *abſolute Contradiction* to *Reaſon*, being rationally prepoſſeſſed that *one Truth* cannot be really oppoſite to *another*.

Objection 5.

Againſt what I find writ, *ſect.* 3. *par.* 7. namely, that God ever does of neceſſity, yet voluntarily, what is beſt all things conſidered, I offer an Objection from an ingenious Author in his Treatiſe of the *Nature and Extent of the Divine Dominion and Goodneſs*, which is this; "God has power to take "back from us all or part of what he has "given us, *i. e.* he can utterly deſtroy our "Beings, or take from us ſo many Com-"forts of Life, and inflict upon us ſo many "Calamities as ſhall leave us in a condition "only preferable to that of Non-exiſtence. "For all that we have to render our Condi-"tions more valuable than Not-being, is the "free

"free Product of the Divine Power. But "'tis a certain and undoubted Truth, that "every Authority has power to revoke all "the free Iſſues of its own Power, unleſs it "have abridged it ſelf from the exerciſe "thereof by ſome ſpecial Compact or Pro-"miſe. For Compact or Promiſe lays an "obligation on him that makes it, and veſts "a Right in the Perſon to whom it is made; "and therefore where Benefits are beſtow-"ed without theſe Inſtruments of convey-"ing Right, there the Donor has the ſame "Right to withdraw, as he had to give "them, and therefore that God, who has "given us our Beings, has full Power *arbi-"trarioufly* to deſtroy them.

Anſwer.

The preſumed ſtrength of this Diſcourſe (very ingenious and plauſible, I confeſs) lies in the ſuppoſed Certainty of this, That *every Superior Authority has power to revoke all the free Iſſues of its own power, unleſs it have abridged it ſelf from the exerciſe thereof by ſome ſpecial Compact or Promiſe.* But it is not ſo certain and undoubted a Truth, as it is taken by the quoted Author to be; for ſince he himſelf tells us, that *Dominium eſt libertas propriis*

propriis facultatibus ſecundum rectam Rationem utendi, and rightly, it is evident, that no Authority has a Right to exerciſe Dominion otherwiſe than *according to Right Reaſon*; and therefore it is not only injurious to revoke a free Gift contrary to *Compact* or *Promiſe*; but alſo, if in any other Reſpect whatſoever, it be not *according to Right Reaſon* to do it, this being the *abſolute Rule* for the exerciſing Dominion by; as from the following *Inſtances* will, I think, be evidently made appear; the *firſt* of which ſhall be in a matter of ſmall moment. *A Pinner* makes a Wire-pin, and when he has done, clips it into pieces, and throws it away meerly becauſe he will, or for his ſole Pleaſures ſake; in doing this he neither wrongs any Perſon, nor the Pin, becauſe it is his own, and he made it, yet in that he does an irrational Act (in regard that *Reaſon* obliges every man to act in every thing for ſome good End, whereas this is plainly a vain and frivolous Action tending to no good) he violates thereby his *Rational Nature*, and ſo injures himſelf; which becauſe *Reaſon* tells him he ought not to do, he exerciſes his Dominion over the Pin, not according to, but againſt *Right Reaſon*, which he is not impower'd by

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the *Right* of *Dominion* to do. The *ſecond* Inſtance ſhall be in a matter of moment, as follows; *A Sovereign Prince* has a juſt occaſion to make War againſt a potent Enemy, and after due Conſultation had with his moſt wiſe and faithful Counſellors reſolves at length on a Perſon undoubtedly the fitteſt in all the Kingdom to be his General, and thereupon makes him ſo. *The Prince* afterward, notwithſtanding he ſtill upon prudent grounds eſteems him a Perſon in every reſpect, for Fidelity, Valour and Conduct more requiſite to be employed than any other in that Service; yet, nevertheleſs out of Fancy, takes his Commiſſion from him, and beſtows the Command of the Army upon another, who through his ill Management is occaſion of its Overthrow; in this caſe, though the Sovereign does his Subject no wrong in removing him from the high and honourable Truſt of being General, and conferring it on a Perſon far leſs worthy; yet nevertheleſs he wrongs his *own Reaſon*; and to be *injurious* to ones *own Reaſon*, is the *principal Wrong*, if well conſidered, that any man can do; becauſe of the moſt *intimate Concern* to every one, as being that which does Violence to Man's very *Natural* Conſtitution, which is *Rational*

and

and thence becomes the *Original* of all Injury, which any one does, either to himſelf or others. The *third* and laſt Inſtance, of many that might be brought, ſhall be in *God himſelf*, in manner following: Suppoſe the *Almighty* when he created the World to act therein (as ſure 'twill be readily granted he did) according to *exact Wiſdom*, and that there is no leſs Reaſon to continue it being made, then there was at firſt to make it; God in this caſe could not reduce it again to nothing without contradicting his *own Reaſon*, which becauſe it is impoſſible for him to do; it's impoſſible likewiſe to *annihilate* the Univerſe upon the account of its being *the free Product* of his *Will*; not but that he has ſtrength infinitely more then is ſufficient to do it, but (foraſmuch as the Univerſe is the Reſult of his *immutable Wiſdom* and *Goodneſs*) that it can never enter into his Thoughts to do it.

If it be asked what advantage a Man has by Propriety in a thing above another Perſon that has no Right thereto at all, if he may not diſpoſe of it as he pleaſes; I anſwer this advantage, that he may make uſe of it according to *Right Reaſon* at his Pleaſure, whereas any other who is not the Proprietor, cannot, without the Owners Leave firſt had, ever lawfully uſe it at all.

Objection.

Objection 6.

From the *infinite Goodneſs* and *Perfection* of *God*, Divines uſually prove the Neceſſity of the Eternal Communication of his Divine Nature to the *Son* and *Holy Ghoſt*; and thence infer that the World was not a neceſſary, but free Product of the Divine Goodneſs, ſince otherwiſe the *Almighty* ſhould have communicated Being to the *Creature*, no leſs neceſſarily, then he did his Eſſence to the *Second* and *Third Perſon* in the *Bleſſed Trinity*, and conſequently an infinite Perfection, contrary to what is demonſtrated, *Sect.* 3.

Anſwer.

Though I ſpeak of Gods being neceſſitated to create, *Sect.* 3. Yet I expreſly there ſay, that it is only by his *Eternal immutable Wiſdom* and *Goodneſs*, and that they no otherways engage his *Will*, ſave only to make the *beſt Choice*; not that God was ever undetermined in his *Will*, ſince it is impoſſible that his *Wiſdom*, being eſſential to him, ſhould not perpetually neceſſarily know; and his *Goodneſs* no leſs eſſential to him, ſhould not perpetually neceſſarily incline

cline him to will, what is *beſt* or moſt agreeable to *both*, and equally impoſſible that his *will*, not really but notionly only diſtinct from either (whatſoever is in God being God, *Sect.* 1. *Par.* 11.) ſhould not act according to them; ſo that as all the internal Actings of God are *eſſentially wiſe* and *eſſentially good*, ſo are they likewiſe *eſſentially neceſſary*, whilſt the Divine Wiſdom, Goodneſs and Will are eſſentially the ſame, and his internal Actings nothing elſe but his very Will eſſentially actuated with Wiſdom and Goodneſs, and by conſequence eternally and neceſſarily ſo actuated. And therefore the Inſtance from the neceſſity of communicating the Divine Nature by the Father to the Son and Holy Spirit, for proof that the World was not neceſſarily created, inſtead of diſproving the neceſſity of the Worlds Creation, is clearly an Argument for it. For ſeeing the Communication of the Divine Nature is rendred by the Objection (and truly) the neceſſary Reſult of the infinite Goodneſs and Perfection of God, it plainly argues a greater Perfection in an intelligent Being, to act out of neceſſity of Nature, then to act with that Freedom which ſuppoſes a Liberty of acting, or not acting, or pleaſure, and conſequently, in regard there are no de-

degrees of Perfection in God, who is eſſential Perfection it ſelf, that the Creation was as well a neceſſary as voluntary Product of the Divine Will, and that the reaſon why the Univerſe is not of infinite Perfection anſwerable to the Maker of it, is from the Incapacity of the Subject, accordingly as was ſhewn, *Sect.* 3. *Par.* 1, 2, 3, 8. the World being a Complex of Things, the perfecteſt that could be created, *ibid.*

Objection 7.

If the World could not have been eternal, as it is ſaid in *Sect.* 3. *Par.* 4. that it could not; the reaſon thereof muſt be, either becauſe God could not have created it from Eternity for want of Power, or becauſe the World it ſelf was incapable of exiſting eternally: But neither of theſe is true; not the former, becauſe God is always alike Omnipotent, ſo that in reſpect of him the World might as well have been created from Eternity, as when it was; nor the latter, becauſe no moment can be thought on wherein the World could have been more capable to be created then in any other. *Ergo*, the World might have been eternal.

Anſwer.

Answer.

The World was incapable of existing eternally; for since the glorious Structure thereof was successively made, and not instantaneously (as is clear from the account we have of its Origin, *Genes.* 1. and from these words also, *On the seventh day God ended his Work which he had made*, Gen. 2. 2.) it implies a Contradiction that it should have been eternal; for what was done on the second, third, fourth, fifth and sixth day of the Creation, could not possibly be eternal, otherwise whatsoever was done on any of those days would have been done as soon as that which was done on the first day, which is impossible, because what was not done till the second, third, fourth, fifth or sixth day could not be done before, unless the same thing might be done and not be done at the same time. And as what was done on the six latter days could not be eternal, so neither that which was done on the first; for in regard the first day was only one day before the second, two days before the third, three days before the fourth, four days before the fifth, and five days before the sixth; it is not possible that what

was

was done on the firſt day ſhould be any more eternal, then what was done upon any of the other, except the addition of one day to two, three, four, or five others could make their finite Number infinite. If it be ſaid that this indeed rationally makes it out, that the World, ſuppoſing the manner of the Creation as it is related by *Moſes*, could not be eternal. But what if God had pleaſed to create the World in its full entire Glory inſtantaneouſly at once, might it not then have been created from Eternity? I conceive not, for otherwiſe there would have been infinite ſucceſſions of times and things, which in *Sect.* 3. *Par.* 4. is made out to be impoſſible. And therefore although it be not very apparent to Mans Underſtanding, but that ſomething inſtantaneouſly made by God might poſſibly be eternal. Yet that any ſuch thing could be created from eternity, the Creation whereof would imply the ſuppoſal of contradictory aſſertions to become true from thence, (as from the Eternity of the World, wherein things continually ſucceed one another the Creation thereof would do, *Sect.* 3. *Par.* 4.) there's no appearance of any poſſibility at all. Yea, if the Reaſons given, *Sect.* 2. *Par.* 8. be found good. *Firſt*, That God always of neceſſi-

ty acts according to the higheſt Wiſdom and greateſt Goodneſs. *Secondly*, That the Creation of any individual Creature, or ſingle Species of Creatures would not have anſwered that his Wiſdom and Goodneſs. *Thirdly*, That nothing but the very Complex of Beings which conſtitutes the Univerſe could have been created; it ſeems neceſſarily to follow, that, in regard the World which exiſts could not have been eternal, nothing at all could have been created from Eternity.

Objection 8.

Whereas it is affirmed, *Sect.* 4. that God created Man for his own Good, that he might inherit everlaſting Bliſs, the *Holy Scripture* tells us in expreſs words, *The Lord hath made all things for himſelf, even the wicked for the day of Evil*, Prov. 16. 4.

Anſwer.

As to the former part of the Verſe, *The Lord hath made all things for himſelf*, I find one Expoſition of it in the *Critics*, againſt which, I think, nothing can be juſtly excepted, to wit, *Omnia operatus eſt Dominus propter*

propter ſeipſum tanquam ultimum finem; which as to Man's particular, I have ſhown, *Sect. 4. Par.* 5, 6, 7, 8, 9, 10, 11, 12, 13. how it is moſt true. And the like muſt *pari ratione* be held of all other rational Animals, if any ſuch there be in the Univerſe beſides, as alſo of every Angelical Nature, whoſe Chiefeſt Good and Ultimate End and Perfection muſt conſiſt in the Viſion of God. Yea, and meer corporeal Subſtances, although they have not an immediate Tendency towards God, yet are they neceſſarily ſerviceable to Man (at leaſt) who has, in that the circumſtant material World is abſolutely requiſite to his Generation, Nutrition, Augmentation, Conſervation, and even Perfection, whilſt by the Organs of Senſe, on which are no Operations wrought but by Corporeal Objects and Agents without him, he attains to the Knowledge, Admiration, and Love of God; ſo that all things, either *mediately* or *immediately* appear to acquire their *Ultimate End* and *Conſummation* in *God*. But to ſuppoſe the Almighty to have created all things ſo for himſelf, as that his Ultimate Aim in all his gracious and glorious Acts, was to Receive, and not wholly to Do Good, is to ſuppoſe an utter Impoſſibility to be an abſolute Truth. For

ſince nothing is good, but in reſpect of ſome Convenience of Profit or Pleaſure which accrues by it to whom it is good, 'tis clear, that God, in whom is the Fulneſs of Perfection, is totally incapable of receiving Benefit from the Creature. And no leſs impoſſible is it that he ſhould acquire Pleaſure or obtain Delight from any thing without himſelf; for what is of infinite Excellency is infinitely delightful, which becauſe the prime independent Being God is, he muſt needs be infinitely delighted in the Contemplation of himſelf; and to ſay there can be an acceſſion of Pleaſure to infinite Pleaſure, is in effect to ſay that Infinity is not infinite. But farther I ſhew the Impoſſibility of God's receiving Pleaſure from any Performances of the Creature thus: Whatſoever Pleaſure the Almighty has, it is either eſſential to him, or accidental; eſſential he can have none, but what is neceſſarily intrinſecal to his very Nature, and ſuch is not the ſuppoſed Pleaſure ariſing from the Honour exhibited to God by the Creature. And to ſay that any Pleaſure by way of accident is in God, or of a different Nature from his Eſſence, is to deny him to be the moſt Simple, and in Conſequence thereto the moſt Perfect Being, for what is not moſt ſimple, is ſome way or

other

other compounded, and all Compoſition denotes Imperfection, becauſe in every Compoſition the Parts compounding muſt of neceſſity be of a finite and limited Nature; for if either, or both Parts (ſuppoſing there be only two) were of infinite Perfection, there could be no Compoſition made, by reaſon that in one Infinite would be the entire Perfection of whatever could be in both Parts, and ſo there would be nothing more in the Whole or Compound, than in one Part thereof; which ſince it is repugnant to the Nature of whole and Parts, the Reality of ſuch a Compoſition is impoſſible, and cannot be in God who is eſſentially infinite in Perfection. As to the latter part of the Verſe in the Objection, *viz. even the Wicked for the Day of Evil*; Dr. *Patrick* in his Paraphraſe on the Text tells us, "That "it hath exerciſed many Pens to little pur- "poſe, when the Senſe is clear, which is "this: The Lord diſpoſeth all things "throughout the World to ſerve ſuch ends, "as he thinks fit to deſign, which they can- "not refuſe to comply with; for if any "Men be ſo wicked, as to oppoſe his Will, "he will not loſe their Service, but, when "he brings a Calamity upon a Country, "employ them to be the Executioners of

"his Wrath. This interpretation makes nothing at all againſt any thing I have aſſerted. But ſuppoſe the worthy Expoſitor ſhould himſelf be miſtaken, no leſs then he thinks many others to be, we may rationally conclude that no convincing Proof of any thing can be made from a Text, whoſe Senſe is ſo dubious, that the determinate meaning of it cannot be aſſigned.

Objection 9.

In the firſt Petition of the Lord's Prayer, *Hallowed be thy Name*, we deſire that God may be glorified; in the ſecond, *Thy Kingdom come*, we pray for our own and other Mens eternal Glory or Felicity; and therefore ſeeing God's Glory is deſired in the firſt Petition, and Man's Glory or Felicity in the ſecond; God's Glory and Man's Felicity cannot be the ſame thing as they are ſaid to be, *Sect.* 4. *Solut. of the Objection* there made.

Anſwer.

The Glory deſired in the firſt and ſecond Petition, is not adequately the ſame, but yet not totally different; for in ſaying *Hallowed be thy Name*, we pray that God's name may

may be glorified by the whole Work of the Creation, of which Man being a Part, we petition that Mankind, together with the reſt of the Univerſe (except the Damned which are irrevocably loſt) may glorifie God, and chiefly in acquiring the reſpective End for which every thing was created; and therefore though the eternal glorifying of God by Man prayed for in the ſecond Petition, be not adequately the ſame with the glorifying God by the whole Creation, in obtaining univerſally its End, and obſerving the Laws appointed for procuring the ſame, deſired in the firſt Petition; yet is it the ſame with Mans particular ultimate End or Felicity; which, inaſmuch as it conſiſts in loving God with all the Power and Strength of the Soul, and that ſuch Love is the Honour which God requires to be given by Man to Eternity, (*Sect.* 4. *in the Solution of the Objection*) it is plain, that Man's eternal Glory and Felicity is the ſame with his glorifying God for ever. Neither is it any Tautology (which the deſigned Brevity of the Lords Prayer compoſed by Divine Wiſdom neceſſarily, I confeſs, acquits it of) when we have firſt prayed in general that the whole Creation, whereof Man is a Part, may glorifie God in the attainment chiefly

of their reſpective Ends, to crave more particularly for our ſelves, and all others of the ſame Species with us, the End for which Man was created; whilſt to pray ſo firſt in general is a proper operative Means and Inducement to cauſe us to deſire more concernedly and with greater ardency of Devotion, that we and our Neighbour may not our ſelves fail of the End of our Creation, when we have already begged that every thing whatſoever may acquire its Perfection. If God, you'l ſay be glorified chiefly in the acquiſition of the End for which things were created, it ſhould ſeem that he is not at all glorified in the Damnation of Reprobate Men and Angels, in that they neither obtain the End for which Rational and Intelligent Natures were created, nor obſerve the Laws conducible thereunto; I anſwer, that therefore they do not glorifie God after the manner intended in the Lord's Prayer; yet their Condition nevertheleſs is not ſuch, but that Glory redounds thereby to God, and that not only in regard of their Beings (whereof they would not be deprived, as will hereafter be ſhown in the *Anſwer* to the 19. *Obj.*) which are of God; but alſo in reſpect that forſaking him, and placing their Affections on other Objects never to be obtained,

tained, they find themſelves perpetually tormented, and thence of neceſſity own that their Sufferings proceed from their perverſe Deſires continued in, and that God is altogether Righteous, not at all rejoycing, or taking Pleaſure, in their wretched miſerable Condition, as he himſelf proteſteth, *As I live, ſaith the Lord God, I have no pleaſure in the Death of the Wicked*, Ezek. 33. 11.

Objection 10.

Death is ſaid, *Sect. 6.* among other Miſeries which befall Mankind, to be the Connatural Effect of eating the forbidden Fruit, which ſeems to be contrary to Experience, for Death is often cauſed by the Inequality and Corruption of the Air, 'tis clear at leaſt, that from thence do ſpring all Famins, Plagues, *&c.* and 'tis incredible thoſe things ſhould not act upon Man, and cauſe Death, although his animal Spirits were ne're ſo rightly tempered. I know ſome ſay, that in the State of Paradiſe there was no Summer nor Winter, and ſo none of theſe things which are the Effects of ſuch inequality of Seaſons. And indeed thoſe more noble and conſpicuous Stars ſcattered through the Zodiac, that is on both ſides the Ecliptic, are

are a great ſign that the Earth at its firſt drying was turned juſt under the Ecliptic, and had its Axis ſtill conformed to the Ecliptics Axis. Now if this had continued, I eaſily perceive all parts would have perpetually kept the ſame Relation to the Sun, ſo would have had a conſtant equability of Heat. But now we ſee it is otherwiſe, and I would gladly learn how the Deviation of the Earth's Axis from the Poles of the Ecliptic to the Poles of the Æquator, which is the cauſe of Winter and Summer, and of all Diſtempers in the Air, could be the connatural effect of the Fruit.

Anſwer.

To this Inquiry, in which the whole difficulty is wound up, I thus make anſwer; Since it was the good Pleaſure of God to prevent the grand ſad effect which the eating of the Apple would of neceſſity have produced, I mean *Adam*'s and *Eves* eternal Miſery, in caſe they had not returned to love God as their Sovereign Good, it was requiſite to let them underſtand the danger of tranſgreſſing the Almighties Command, not only in regard of what was paſt, but alſo of what was to come; which to do in a way

way connatural and ſuitable to their State, ſeems in reaſon to have been the very ſame which the Almighty took. For whereas our firſt Parents were put into the Garden of *Eden*, abounding with Variety of what was good and grateful to them, thereby to incline them to be thankful, to give Praiſe and Honour to God, and above all, to love him as the Author and Giver of every good thing they enjoy'd, what ſo connatural a Courſe even to the eye of Human Reaſon could have been taken to bring them home to himſelf again by Repentance, as to turn them out of the pleaſant Enjoyments they in the State of their Integrity had experienced; and for that end to make the Earth ſo barren, as that without the Sweat of their Brows it ſhould not yield them neceſſary Maintenance? And then, foraſmuch as God works not Miracles where natural cauſes are ſufficient to effect his Purpoſe, 'tis moſt reaſonable to think, that the Earth was made leſs fruitful, in the way which in the Objection it is ſuppoſed that it might fall out, to wit, by cauſing that Motion of the Earth (or Courſe peradventure of the Sun, it matters not whether) which makes difference of Seaſons, and alteration of the Air; whence alſo Sickneſſes and Diſeaſes would

would be apt to grow, and ſo conſtant cauſes of Miſery and Mortality be in all Ages ready at hand to put Men in mind of their frail and ſinful Condition, and thence become (not tormentive Revenges, but) connatural Means, Motives and Inducements to make them fly with ſorrow of Heart and full purpoſe of amending their Lives, (for Wickedneſs even in the apprehenſion of the very Pagans was the Cauſe of the Calamities which befel Men) to God for Succour, Help and Comfort, and ſo to build their Hopes, and put their Truſt in him, and conſequently to love him as their Sovereign Benefactor. If it be replied that what has yet been ſaid falls ſhort of reſolving the main difficulty, which is, how the eating of the Fruit could be the connatural Cauſe, or a neceſſary Motive to God, for altering either the Courſe of the Sun, or the Motion of the Earth, by which the Air became diſtempered for the Sin of Man? My Anſwer is, *firſt*, that admitting there was a Change either of the annual courſe of the Sun, or of the Motion of the Earth from what it was at firſt, it will, I think, be hard to give any other good account, why the Change was made, ſave only that which has been given already, namely for embarrening the Earth, and bring-

bringing Diſtempers and Diſeaſes on Mankind, to drive them in a manner to have a ſenſe of their ſinful ſad Condition, to the end they might caſt themſelves upon the Mercy and Goodneſs of God, and place their Affections on him for the ſame. But I anſwer *ſecondly*, that there is in truth no neceſſity to grant there was any different Courſe of the Sun, or Motion of the Earth, from what it was annually afterward; for the *Omniſcient* eternally comprehending at once what will ever be the Effects as well of all voluntary as neceſſary Cauſes, could not chuſe but know that *Adam* would voluntarily fall from the State wherein he created him, and exactly at what time; and therefore ordered from Eternity ſuch a ſucceſſively various Courſe of the Sun, or Motion of the Earth, as would be congruous both to the Eſtate of Mans Integrity, and of his lapſed Condition, for helping him on towards Felicity. For that *Adams* Continuance in Paradiſe was but ſhort, may be rationally inferred from hence, that the crafty *Serpent* could not be ignorant that the longer our firſt Parents perſevered in the Practice of Obedience, and frequent pious Duties, ſeriouſly performed to God, the harder ſtill it would be for him to overcome

them

them by his designed Temptations, in that Habits are evermore strengthened and confirmed by the iteration of Acts; and therefore, questionless he would not omit (especially considering his violent restless Desire to do Mischief) the very first opportunity of assailing them, (and we do not read of any more Temptations of his offered to them but only one) so that their Fall might very well be before the Airs Distemper could happen, though the annual Course of the Sun, or Motion of the Earth, was never different from what it is at present. If it be alledged, that such Knowledge in God as has been mentioned, must either be the cause of *Adam*'s Fall, and consequently of Sin, (which would be Blasphemy to affirm) or else it must proceed from, and depend upon the Fall, as the Object whence it is derived; (which would be absurd to assert) I answer, there is no necessity of granting either, for as to Sin, since it is a meer Privation *Sect.* 8. *Par.* 3, 4.) 'tis impossible there should be any efficient cause thereof. And in that every Man knows his own Thoughts and Actions without a Monitor, or receiving notice of them from any thing besides himself; is it not evident, that, if God be as *primarily intimate* to a Man's

Man's Thoughts and Actions, as the Man himſelf is, he has *primarily know* immediately of and from himſelf the Man's Thoughts and Actions, as the Man himſelf doth from himſelf? And that God is as *primarily intimate* to every Man's Thoughts and Actions, as the Man himſelf is, appears from hence, that in whatever any of them is diſtant from pure nothing, it has the ſame by the Divine Power, Will or Mind intrinſically concurring to the Production of it; and ſo God muſt of neceſſity as *primarily know it*, and as *intimately* as the Man knows it himſelf. Nor is the mentioned Divine Concurrence, let Man's Thoughts and Actions be what they will, any cauſe at all of Sin, for Thoughts and Actions are never ſinful as ſuch, they are only ſinful when, and as, they are directed and tend to a wrong end, (and ſuch Direction and Tendency proceeds wholly from Man, and not in the leaſt from God) by which the Mind is alienated and turned away from the Object of Felicity; for in the Alienation and Averſion of the Mind from God, in whoſe Fruition Felicity is placed, doth Sin *formally* conſiſt, *Sect.* 8. *Par.* 3, 4.

Objection

Objection 11.

You aſſert, *Sect.* 4. *par* 14. That if Man had once enjoyed the Beatific Viſion, he could never have fallen from Bliſs; for which though you produce there ſuch reaſon, as to me, I confeſs, appears ſufficient to make it out, yet the plauſibleneſs of the *Præexiſtentiarian Hypotheſis* makes me ſomewhat doubt of the certainty of the Truth of your Aſſertion; eſpecially conſidering your agreement with it in this, that God does what is beſt for his Creatures; and that it ſeems reaſonable to think, that ſuch a præexiſtent ſtate as is deſcribed in *Lux Orientalis*, *Chap.* 14. *p.* 113. was beſt for Rational Souls; Of which Opinion I greatly deſire to know what your Sentiments are.

Anſwer.

You put me upon a very ungrateful Task, for I love not to intermeddle with other mens Writings; yet to afford you what ſatisfaction I can in a ſingle Sheet, I will give you my Thoughts concerning the mentioned *Hypotheſis* ſo far as relates to my Aſſertion, That *the Beatific Viſion once fully enjoyed,*

can

can never be deſerted or loſt: in purſuance of which, it will be convenient to tranſcribe the place you direct me to, which contains theſe expreſs Words; "*The Eternal and Al-*
"*mighty Goodneſs, the bleſſed Spring and Root*
"*of all things*, made all his *Creatures* in the
"*beſt, happieſt* and moſt *perfect* condition,
"that their reſpective Natures rendered
"them capable of; and therefore they were
"then conſtituted in the *inactuation* and *ex-*
"*erciſe* of their *nobleſt* and moſt *perfect Pow-*
"*ers*. Conſequently the *Souls* of men, a
"conſiderable part of the *Divine* Work-
"manſhip, were at firſt made in the *higheſt*
"*invigoration* of the *ſpiritual* and *intellective*
"Faculties, which were exercis'd in *Virtue*
"and in bliſsful *Contemplation* of the *ſupream*
"*Deity*. Here we ſee the *chief Faculties* of the *Soul* are ſuppoſed to have once enjoyed the *perfecteſt Bliſs* for quality that their Natures were capable of; which, if in truth it had ever been ſo, their Condition would have been in all reaſon eternally happy. For, *Firſt*, The *Intellect* and the *Will* being in their *higheſt inactuation* and *exerciſe*, they could not purely of themſelves without ſome *Argument* or *Motive* deſert the *Beatific Object*, becauſe the one moſt *perfectly* underſtanding, and the other moſt *perfectly* loving (being

in their *higheſt invigoration*) the *ſame*, they ſhould otherwiſe, without regard had to any *Object* withdrawing them from *God*, have left and forſaken what was moſt clearly *known* by the *Intellect* to be the Soul's *chiefeſt Good*, and as ſuch, *practically delighted* in with all the ſtrength of the *Will*, which is a thing impoſſible, the Intellect being never drawn but by ſome *Argument* true or falſe; nor the *Will* inclined without a *Motive* really or apparently good. Neither, *Secondly*, could the Souls copartner the *Body*, nor the *inferior Powers*, of the *Soul* relating to the Body, have drawn the *ſupream Faculties* from that which they fully *experienced* to be *amiableneſs* it ſelf and the *only true Felicity*, to gratifie any or all of them; for "the *Soul* was united with the moſt *ſubtil* "and *æthereal* Matter that it was capable of "*inacting*, and the *inferior Powers*, thoſe "relating to the *Body*, being at a very low "ebb of *exerciſe* were wholly *ſubſervient* "to the *Superior*, and employed in nothing "but what was *ſerviceable* to that *higher* "*Life*; ſo that the *Senſes* did but preſent "occaſions for *Divine Love*, and *Objects* for "*Contemplation*, and the *Plaſtic* had nothing "to do but to *move* this *paſſive* and *eaſie Bo*"*dy*, accordingly as the Concerns of the

"*higher*

"*higher Faculties* required. *Lux Orientalis*, *Chap.* 14. *pag.* 114. Whence it plainly appears that the Souls *inferior Powers*, and the *Body* were ſo far from having a *ſtronger* propenſity to *Objects* of *Senſe*, than the *ſuperior Faculties had an inclination* to *God*, that *thoſe* were wholly *ſubſervient* unto *theſe* in the *exerciſe* of their proper *Functions*, and ſo could be no *inducement* to make them forſake their *enjoyed Felicity* Nor, *Thirdly*, could long *continuance* through *Torpitude* or *Defatigation* in performing their *Offices* be a *Cauſe* why the *Soul* ſhould deſert its *Bliſs*, becauſe when it ſhall be re-eſtated therein to *Eternity*, it ſhall (according to the *Præexiſtentiaries*) have a *Body* of the like pure *æthereal* Matter, and the ſame innate *triple congruity* for ever which it had at *firſt*. For ſince the *ſupream Faculties* were by Creation in their *higheſt inactuation*, *exerciſe* and *invigoration* that their Natures rendred them capable of, and the *Soul* united to the moſt *tenuious*, *pure* and *ſimple Matter* as the *fitteſt inſtrument* for the moſt *vigorous* and *ſpiritual Faculties* (as the Author of *Lux Orientalis*, *Chap.* 14. *pag.* 114. expreſly ſays they were) the *firſt* and *laſt* ſtate of *Soul* and *Body* will not be different; which if really ſo, then if ever we had been in *perfect Bliſs*,

we ſhould have continued therein to *Eternity*; for the *laſt Eſtate* of the *Bleſſed* ſhall abide, the *Præexiſtentiaries* grant, for *ever*.

The *Annotator* upon *Lux Orientalis*, I know offers, *pag.* 116, 117, 118. ſeveral things to evade this Conſequence, That if the *laſt eſtate* of the Bleſſed be *unalterable*, the *firſt* would have been *ſo* alſo; for he ſays,

Firſt, "That it *may be a Miſtake*, that "the Happineſs is altogether the ſame that "it was before. For our firſt Paradiſaical "Bodies from which we lapſed, might be "of a more crude and dilute *Æther*, not ſo "full and ſaturate with Heavenly Glory "and Perfection as our Reſurrection-Bo-"dy is.

I anſwer, that tho the *Annotator* makes ſome ſcruple whether the *Body* was by Creation ſuch as the *Author* has deſcribed it to be; yet I do not find that he differs from him as to the ſtate of the *Soul*; which in regard it was in its *higheſt inactuation*, *exerciſe* and *invigoration*, the *Body* that it might be adapted thereunto, was of neceſſity to be of the moſt *ſubtil* and *pure æthereal Matter* that the *Soul* was capable of *inacting* (as the *Author*, we have ſeen, ſays it was) or elſe there would have been that *diſproportion* between the *Soul* and *Body*, as that the *præexiſtent ſtate* ſhould

ſhould not have been the *beſt* that *Rational Nature* was capable of, which the *Præexiſtentiaries* cannot admit of to be true without yielding the very Foundation of their *Hypotheſis* to be ſubverted thereby, ſince they lay it (as hath been ſeen) in this, That the *Eternal* and *Almighty Goodneſs*, the *bleſſed Spring* and *Root* of *all things*, made *all his Creatures* in the *beſt*, *happieſt*, and moſt *perfect* condition that their reſpective *Natures* rendred them capable of. The *Annotator's* firſt Reaſon why happy Souls might formerly fall, albeit they ſhall never hereafter in the future world do ſo again, being, you ſee, of no validity, let's proceed to examine the reſt; for he ſaith, 2*ly*. "The Soul was "then unexperienced; and lightly coming "by that Happineſs ſhe was in, did the more "heedleſly forgo it, before ſhe was well a-"ware, and her Mind roved after new Ad-"ventures, although ſhe knew not what.

3*ly*. "It is to be conſidered whether Re-"generation be not a ſtronger Tenure for "enduring Happineſs, than the being crea-"ted happy. For this being wrought ſo by "degrees upon the *Plaſtick* στεναγμοῖς ἀλαλήτοις "*with ineffable groans and piercing deſires af-*"*ter that divine Life that the Spirit of God* "*co-operating exciteth in us:* When Rege-

"generation is perfected and brought to "the full by theſe ſtrong Agonies, this may "rationally be deemed a deeper tincture in "the Soul, than that ſhe had by meer Cre-"ation, whereby the Soul did indeed be-"come holy, innocent and happy; but not "coming to it with any ſuch ſtrong previ-"ous Conflicts and eager Workings and "Thirſtings after that ſtate, it might not be "ſo firmly rooted by far, as in Regenera-"tion begun and acccompliſhed by the o-"peration of God's Spirit gradually, but "more deeply renewing the Divine Image "in us.

4*ly*. "It being a renovation of our Na-"ture into a priſtine ſtate of our, the "ſtrength and depth of impreſſion ſeems "increaſed upon that account alſo.

5*ly*. "The remembrance of all the hard-"ſhips we underwent in our lapſed condi-"tion, whether of Mortification, or croſs "Rancounters, this muſt likewiſe help us "to perſevere when once returned to our "former Happineſs.

6*ly*. "The comparing the evanid Plea-"ſures of our lapſed or terreſtrial Life with "the fulneſs of thoſe Joys that we find ſtill "in our heavenly, will keep us from ever "having any hankering after them again.

7*ly*.

7*th*. "The certain knowledg of everlaſt-
"ing puniſhment, which if not true, they
"could not know, muſt be alſo another ſure
"bar to any ſuch negligences as would
"hazard their ſetled Felicity, Which may
"be one reaſon why the irreclaimable are
"eternally puniſhed, namely, that it may
"the better ſecure eternal happineſs to o-
"thers.

8*ly*. "Though we have our triple *vital*
"*congruity* ſtill, yet the *Plaſtick Life* is ſo
"throughly ſatisfied with the *Reſurrection-*
"*Body*, which is ſo conſiderably more full and
"ſaturate with all the heavenly Richneſs
"and Glory than the former, that the *Plaſtick*
"of the Soul is as entirely taken up with this
"one Body, as if ſhe enjoyed the Pleaſures
"of all the three Bodies at once, *Ethereal*,
"*Aereal* and *Terreſtrial*.

Since the *Annotator* in the firſt Argument he offers, why Souls will not lapſe in their future ſtate, as they did in their firſt, ſays only, that our firſt Paradiſiacal Bodies *might be of a more crude & dilute Ether not ſo full and ſaturate with heavenly Glory and Perfection as our Reſurrection-Body*; but in his eighth Argument *poſitively* affirms that the Reſurrection-Body is conſiderably more full and ſaturate with all the heavenly Richneſs and

Glory than the former; yet without any reaſon alledged for the ſame; and that alſo in his fourth Argument he calls our *laſt* ſtate the renovation of our *priſtine* ſtate; and in his fifth Argument our *former* happineſs; his Aſſertion *in* the eighth Argument appears to be *precarious*, beſides that it plainly contradicts the *Author*'s deſcription of the firſt Paradiſiacal Body, backed with *Reaſon* (unconfuted by the *Annotator*) as in my Anſwer to the firſt Argument was obſerved. Yea, conſidering that Man's Nature is capable of all the Glory of the Reſurrection-Body, if the Glory of our firſt Bodies was inferior to it, the Foundation of the *Præexiſtentiarian Hypotheſis* is totally razed; which is, That the *Almighty* made all *Creatures* in the *beſt Happieſt*, and moſt *perfect Condition* that their reſpective Natures rendred them *capable* of. This in Anſwer to the *eighth Argument*. And as to the 2, 3, 4, 5, 6, and 7, all the Motives recited in them for cauſing the Soul to perſevere in Bliſs once again obtained, by fixing its Affections unalterably on God, fall ſo far ſhort of the immenſe Power, Force and Efficacy which the *full Fruition* of *God* by *clear Viſion* affords to that end, that the *Diſproportion* between them, in that very reſpect, is *unſpeakable*

ſpeakable; inſomuch that if the Soul were capable of infinite influx, the *Beatific Viſion* would infinitely raviſh it with the *Delight thereof*. And therefore, if ever we had been in that height of Felicity which the Author of *Lux Orientalis*, *chap.* 4. *p.* 113. holds we once enjoyed, we could not voluntarily have deſerted the ſame; and that God, by whoſe *meer Goodneſs* it was beſtowed, ſhould have thruſt us from it, is incredible; and if neither we had forſaken God, nor God us, we ſhould certainly have remained for ever happy. If it be ſaid, that the *triple vital Congruity* would have been given by God in vain, if it had never been exerted, my Anſwer is, that all good Souls did not lapſe, but that ſome ſtill continue in Bliſs, *Lux Orientalis*, *Chap.* 14. *p.* 119. And the *Annotator* in his eighth Argument, we ſaw, allows the *triple vital Congruity* to accompany us in the *next world*; in caſe there be any ſuch thing as that Congruity is ſaid to be.

9*ly*. The *Annotator* concludeth thus; "And laſtly, which will ſtrike all ſure, He "that is *able* to ſave to the *utmoſt*, and has "promiſed us *eternal life*, is as *true* as *able*, "and therefore cannot fail to *perform* it.

This,

This, I own, ſtrikes all ſure indeed; but to have recourſe to the *Divine Promiſe* to do it, is, after all the high *Efforts* of *Wit* and elegant *Philoſophical Eſſays* that have been uſed by the *Præexiſtentiaries*, to leave their fine *Hypotheſis* to ſhift at length as it can, for any help that's to be had from *Philoſophy* at the upſhot of all, when it ſhould have received its conſummation from it; and might in reaſon have expected it, if in truth it had been really founded on a ſound *Philoſophical Bottom*. For though the *Promiſe* of *God* muſt of neceſſity ſtand *firm*, yet in that he does not uſe to accompliſh the ſame, but by ſomething which *immediately* brings it to paſs, and eſtabliſheth it, there muſt be a more *immediate* Cauſe of fixing the Saints in *everlaſting Bliſs*, than the *Divine Promiſe*; and the *Beatific Viſion* is (as has been ſhewn) that very *Cauſe*.

Angelic Nature, yo'll ſay, is a much more ſublime and excellent Conſtitution than Humane; and therefore the *lapſed Angels* fell from an higher pitch of Glory than the *Præexiſtentiaries* ſuppoſe *lapſed Souls* to have done; I anſwer, That comparatively they did not; for the Author of *Lux Orientalis* writes, that *Bleſſed Souls* were in the *higheſt Bliſs* their Natures rendred them capable

pable of. But the *Angels* that fell never attained to the *higheſt* Felicity they were capable of enjoying; for though they ſaw, in the *Gluſs* of the *Creature*, and more eſpecially in that moſt *clear* one of their *own pure Natures*, the *Divine Excellency*; yet they never ſaw it *immediately* in it ſelf, and to do that is the alone *higheſt* degree of Bliſs that Rational and Intellective Beings can attain *unto*; which *Supream Glory*, if they had once been poſſeſſed of, they could never have loſt it. For ſince Good is the proper and adequate Object of Deſire, it implies a Contradiction, that what is immediately ſeen or known and experimentally found, to be *eſſential Goodneſs*, which *God* is, ſhould ever be voluntarily deſerted by *Men* or *Angels*; for otherwiſe they ſhould decline *good* under the very *Notion* of *good*, and thereby ceaſe to be what they *eſſentially* are, (a thing impoſſible) for it is the *eſſential* Nature of the *Will* to love *good* as *good*. By what hath been ſaid in this laſt Paragraph it is eaſie to apprehend the Cauſe of the *different* final condition of *good* and *bad Angels*; for as the *good Angels*, by reaſon of the free and full converſion of their ardent deſires to enjoy the *immediate ſight of God*, were accordingly rewarded with the *Beatific Viſion*,

Vision, which makes them *eternally most happy*; so the *bad Angels* on the contrary, through their voluntary aversion from God, in *preferring something* in their Affections, before the *fruition* of their *Maker* by *immediate Vision*, deprived themselves for ever of that *Blissful Sight*; and by their Conversion to the *more valued Object* of their inordinate desire *violently* affected, but *never* to be obtained, render their Condition *most miserable* to *Eternity*.

But after all this, though the *highest* state of *Bliss* be an illapsible Condition, and cannot after it is gained, be fallen from, may it not however be reasonably enquired, whether there might not have been a *lapsible* præexistent state of Men not unlike to that of *Adam*'s in his Innocency, but coming much nearer to Perfection than his did? And if there might, why, considering that the *almighty Goodness* does always what is *best* for the Creature, there really was not such a State? My Answer is, that from the *seeming possibility* of such a State, it cannot be rationally evinced that the *actual Existence* of it would have been *best*; as may be seen from the *Annotator*'s Answer to one, who would needs prove the *Sovereignty* of God's *Will* over his *Goodness* from hence, that

that it would have *been better* to have created the World *ſooner* than he did; the Anſwer is this, "If the World could not be *ab æterno*, [which the *Annotator* had elſewhere made good it could not] but muſt commence on "this ſide of Eternity, and be of finite years, "I leave to the Oppoſer to prove that it has "not been created aſſoon as it could be; "and that is ſufficient to prove that its late "Production is not inconſiſtent with that "Principle, that God's Goodneſs always is "the meaſure of his Actions. For ſuppoſe "the World of as little continuance as you "will, if it was not *ab æterno*, it was once "of as little; and how can we diſcern but "that this is that very time which ſeems ſo little to us? *Annotations upon Lux Orientalis, Chap.* 9. *pag.* 59. This I take to be no leſs a ſolid, than ingenious Anſwer to the Objection; but withal think that it affords a ſufficient ground of Argument whereby to evince, that no *Hypotheſis* whatſoever of a præexiſtent happy State can be rationally founded on this Preſumption, that it was *better* or more agreeable to the *Divine Wiſdom* that it *actually* ſhould be, becauſe in *appearance*, convenient and poſſible that it might be. For ſuppoſing the Creation of the World to be good for the Creature (as no doubt

doubt it is, it being impoſſible that the Creator ſhould be bettered thereby) how apt will Man's *narrow Reaſon* be to ſuggeſt from thence, that the *ſooner* it was created, the *better* it would be for them. And yet nevertheleſs, conſidering that *Wiſdom* and *Goodneſs* are *eſſential* to *God*, ſo that he cannot but do, what all things reckoned upon, is abſolutely *beſt*; and that we are aſcertain'd by *inerrable Teſtimony* of the *late* Creation of the World; we muſt of neceſſity conclude that we are deceived in thinking that it had *been better* that the World ſhould have been of *long continuance*. And therefore we can be no more certainly aſſured, that there really was a præexiſtent happy ſtate of Souls, becauſe it *ſeems* to our *ſhort Reaſoning*, that it would have been *better* for them; then it doth follow, that the world has continued longer than the *holy Scripture* aſſures us it hath, becauſe *in appearance* it would have been better for the Creature, for whoſe Benefit it was made, that it had done ſo.

Objection

Objection 12.

If the only end designed by God in creating the World, was to communicate and to do good to the Creature; and that being *immutable* he still retains the like Kindness and Good-will to them which he did at first; I see no possibility of giving any good account, why the *Almighty*, whose *Will* is *irresistable*, either created not *Men* and *Angels* in an indefectible State, or at least preserved not all, as well as some of them from endless *Misery*. But the difficulty in that respect vanisheth, if it be indeed true, which is usually said, that *Gods ultimate Intent in creating the World, was to glorifie himself in the final Condition of Men and Angels*; and that, *either* by shewing his absolute *Soveraignty* and uncontroulable Dominion in making a Decree of Election and Reprobation antecedent to any Covenant between himself and the Creature. *Or else* by making known his *Justice*, executed upon some Offenders, and his *Mercy* exhibited to others, after Terms of Reconciliation had been propounded by the Creator, but could not be observed on the Creatures part, save only by some few predestinated ones. Or

lastly,

laſtly, by executing due Vengeance, after ſufficient (however inefficacious) *Grace* tendred to all, upon the wilful Rejecters thereof, and by rewarding with Beatitude the cordial Embraces of it. All which Opinions, though different from each other, yet they every one of them centre in this, that the *Almightie's* great and ultimate *End* in creating the World, was, *to glorifie himſelf eternally in the final Eſtate of the Elect and Reprobate Men and Angels.*

Anſwer.

Since every thing done by *God* as well as *Man* ought to be done for ſome good *End*, and that the *Divine Nature* is totally incapable of any good, either of Profit or Pleaſure, ſave only what is eternal and eſſential to him, (*Sect.* 8. *Solut. of Object.* 1.) it neceſſarily follows that *God* created not the World to acquire any good at all to *Himſelf*, and conſequently that it was wholly framed to procure the Benefit of the *Creature*. This allowed of to be true, there muſt be ſome other cauſe known to *God*, why he created not *Men* and *Angels* in an indefectible State, or at leaſt prevented not every ones eternal Ruine, than that he

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ſought to acquire to himſelf *everlaſting Glory* by the manifeſtation of his *Power*, *Juſtice* and *Mercy*, in the *final Salvation* of ſome, and *Damnation* of others of his Creatures, albeit the ſame could in no reſpect whatſoever be diſcerned by *Man* what it is. But yet it is not, I think, a thing totally eſtranged from *Human Reaſon* to conceive and apprehend how, and in what reſpect it is better for the Creature, that the World was created then otherwiſe, notwithſtanding that ſome, both *Men* and *Angels* periſh everlaſtingly. For let it be conſidered that it was agreeable to the *Divine Wiſdom* and *Goodneſs* to communicate Being; and withal, that it was impoſſible to create any ſingle Creature, or Species of Creatures, however excellent (*Sect.* 3. *Par.* 8.) and our reaſon will ſtraightway lead us to diſcover, that the infinitely wiſe and good *God* propounded to himſelf the creating ſuch a Complex and Univerſe of Beings, as that the moſt comprehenſive and excellent *End*, which whatſoever could be created, ſhould in its whole Latitude be poſſibly able to aſpire to, might be attained. Which great and noble *End* each part of the Univerſe, in its proper Station, was by the *Almighties* admirable Diſpoſal and ordering, to concur

together to produce under himſelf, the principal Cauſe, always promoting the ſame on his part, yet ſo, as that he leaves every ſecond intermediate Cauſe to act according to its own Nature, (ſave only in ſome cardinal Inſtances where the *Divine Wiſdom* ſees a neceſſity of an extraordinary or miraculous working above Nature, to prevent a Failure too great, in reſpect of the grand deſigned *End*, to be permitted) ſince otherwiſe the World would have been made to ſmall, or no effect. Wherefore ſeeing *Man* of all the Creatures upon Earth is alone *Rational* and determins himſelf to Action, his Nature would be violated (which were in effect to *unman* him) if he ſhould be otherwiſe moved or wrought upon to act, than according to his own *voluntary Choice* founded in the *Rational Faculties* of the *Soul*, the *Intellect* and the *Will*. Which *Choice*, if it be made *according to Right Reaſon* in an hearty preferring the Love of the Creator before the Love of the Creature, (or in placing the Souls Affections upon *God* as its ſole Supream *Good*, and on all other things as ſubſervient to the Enjoyment of him) will bring every *Man* in the World, who ſhall leave it with ſuch an habitual Affection, at length to *Beatitude*, (*Sect.* 12. *Par.* 1, 2, 3, 4.)

4.) But if the *Choice* be made *againſt Right Reaſon*, in valuing the Enjoyment of the *Creature* above the Enjoyment of *God*, (or in fixing the Hearts Deſires on earthly Vanities, as the chief Delight thereof) 'twill bring upon every one departing this Life habitually ſo affected, *everlaſting Miſery*; yet ſuch as is nothing elſe but an effect or neceſſary Reſult *immediately* flowing from the continuance in, and perſuance of their *own fooliſh Choice* made in their Life-time; (*Sect.* 7. *Par.* 1, 2, 3, 4, 5.) and how plainly equitable is it, that their Condition ſhould not be leſs miſerable then the *Meaſure* of their *own Deſires*, whether for *Degree* or *Duration* ſhall make them? So that conſidering the ineffable endleſs Joys which myriads of glorified *Saints* and *Angels* will have; and that the *damned Souls* and *Devils*; by perſiſting in a perpetual eager Thirſting after thoſe things they ſhall ever be fruſtrated of, not only wilfully deprive themſelves of Bliſs, but are alſo thereby their own eternal Tormentors; (for the ſin of the *Devils* whereinſoever it particularly conſiſted, was for certain the deſire of ſomething they earneſtly wiſhed, and preferred the obtaining of before the Fruition of God, and which they ſhall ever affect, ſeeing they

will never repent of the Wickedneſs of their Thoughts, and yet ſhall always be diſappointed of) it is apparent, that it is much more agreeable to *Reaſon*, and ſuiting alſo with the *Divine Attribute* of *Gods eternal Goodneſs*, that upon the *Account now given*, the World ſhould rather have been created then not, though diverſe of the nobleſt part of the Creation undergo perpetual Miſery; then it is upon their *Hypotheſis*, who ſay, that *God* juſtly inflicts eternal violent Pains on Reprobate *Men* and *Angels* for the vindicating of his Glory; which, in truth, can neither be *encreaſed* by all the due Performances of the beſt of his Creatures, nor *diminiſhed* by the Diſobedience of the very worſt of them. Add to this (for a ſtill more clear manifeſtation of the Reaſonableneſs of God's creating the World, notwithſtanding the endleſs affliction which befalls part of the Creatures) that the State of the Damned is, in their own Thoughts, ſo much more preferable to Non-exiſtence, as that their *Minds* are ſo ſet and fixed upon their ardently beloved Objects, that they would not forgo and part with the longing deſire and Love they have to them, for the poſſeſſion of Bliſs; it being impoſſible that they, whoſe Affections are totally bent on Riches, Honour

Honour, Luxury, Revenge, *&c.* ſhould have any real deſire to be united to God with the entire affection of their Spirit, in which Felicity doth alone conſiſt. If it be objected, that ſince the Reprobate, for fear only of the Judgment of the laſt day, ſhall call upon the Mountains to fall upon them and hide them, how much more is it probable, that they'l deſire to be annihilated and ceaſe to be, when they feel the intolerable Pains of Hell? I make anſwer, that albeit the Wicked are terribly afraid of the Day of Doom, and that the Damned rage for the extremity of their Torments; yet it is not conſequent thereto, that they'l deſire Non-exiſtence to avoid them. For though it were granted to be really in it ſelf more eligible not to exiſt, than to ſuffer exquiſite Torments; yet ſince the Reprobate do not deſire what would be better for them, but what they judge to be ſo; unleſs it be true, that they are actually willing to deſert, and for ever to forgo the love of thoſe things which they have abſolutely and fully fixed their Affections on, it cannot be, that they ſhould ſteadily deſire not to be, becauſe a permanent adherence of *Mind* to the Objects of their Luſts, and a real deſire of Non-exiſtence are inconſiſtent together. And

that the Damned will never deſert the Love they have to the Objects of their Luſts, may be apprehended from this, that, ſeeing they have adjudged them to be abſolutely good and neceſſary, as without which they cannot think of any ſatisfaction to themſelves; to ſuppoſe their Affections taken off the Objects of their Luſt, were in effect to ſuppoſe them to love, and not to love the ſame thing at once. And therefore though the Damned ſhould have ſuch Thoughts as theſe, we wiſh we had never been born, we wiſh we were annihilated; yet in regard they nevertheleſs continue their ſtrong and preſſing deſires towards their coveted Objects, it is an argument, that the latter are their fixed Affections, and the former only incompleat wiſhes, ſince they cannot be cordially poſſeſſed of both at the ſame time, an abſolute unbridled luſting after their beloved Objects, and an abſolute fixed deſire of Non-exiſtence, being utterly inconſiſtent together.

Objection.

Objection 13.

Some Sinners are taken away in their younger years; others permitted after a long and wicked Life to die in their Sins; ſome great Sinners converted and eternally ſaved; other leſs Offenders left to eternal *Miſery*; whence it ſeems to follow, that the Almighty acts as in unſearchable Wiſdom, ſo moſt freely therein, for his *own Glory*; and that conſequently everlaſting Woe and Miſery are not neceſſary Reſults and Effects of Sin, but Puniſhments inflicted by God for the ſame.

Anſwer.

That ſome men die ſooner, ſome later, is generally from the Power and Force of natural Cauſes, which are ordained and ordered indeed by God, yet not on purpoſe to bring this or that particular Perſon to his End, at this or that appointed time, and after this or that preciſe manner; but they have their natural Influence, and ſet determinate Courſe in the Univerſe, to contribute every one of them in their Kind and Station, to the bringing to paſs the moſt com-

prehenſive and excellent End, which whatſoever could be created, ſhould in its ampleſt Extent be poſſibly able to produce or arrive at, (*Sect.* 3. *Par.* 8.) under the Influence and Courſe of which Cauſes *manifoldly different* as every ſingle Perſon falls, he comes accordingly to the Period of his Life; whence it happens, that this Man dies in his Infancy, another in his Youth, a third in his Middle-age, and a fourth in his Old; that ſome are drowned by Water, ſome burt by Fire, others periſh by Cold, *&c.* and yet who can ſoberly think that the Cauſes which bring theſe things to paſs were purpoſely ordained, and had their Natures and Courſes given and appointed them for that very end? eſpecially if we reflect that ſome men poiſon others, ſome themſelves; for none will ſure be ſo wicked, as to affirm, that God either inſtigated the Murtherers, or gave the Poiſon its venemous Nature out of deſign to deſtroy the Perſons murthered. That Men therefore die at *different* Ages, and after *different* manners, proceeds not, *generally* ſpeaking, from the determinate Council and Will of God; and if ſometimes he purpoſely deſtroys any flagitious Perſons, as he did *Korah*, *Dathan* and *Abiram*, he deſigns it to

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be a Warning to others, not to imitate them in their groſs Impiety; and at that time, when he knows the Offenders will rather grow worſe, than ever after come to amendment. And as Man's Condition here, for any Decree of Gods to the contrary, is as good as can be, conſidering the Cauſes *Natural* and *Moral* which render his Condition what it is; ſo will his State hereafter likewiſe be, the *neceſſary* and *voluntary* Cauſes conſidered, which bring him to it; of which Cauſes the *Variety* in reſpect of all Mankind is ſo great at all times, and ſo *differently* circumſtantiated in their Influence and Application; and the Subjects to be wrought on ſo *contrarily* often diſpoſed one to another, that it is eaſie to conceive, that they may very well become effectual Means of Converſion to ſome great Sinners, while other leſs Offenders are not moved to a thorow Amendment by them; ſo that the dying of men in their Sins cannot juſtly be ſo attributed to the Divine Will and Pleaſure, as if the Almighty ſuffered them to periſh out of pure deſign for the manifeſtation of his Glory; the infallible Word expreſly declaring to us the contrary, *God is not willing that any ſhould periſh, but that all ſhould come to repentance*, 2 Pet. 3. 9. And again,

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who will have all Men to be ſaved, and to come unto the knowledge of the Truth, 1 Tim. 2. 4. To which knowledge, though they do not all attain, yet is the Word of God no leſs firm and ſure. "Why all Men in the "World have not heard of God's infinite "Love manifeſted in the Death of Chriſt, "many Cauſes may be aſſigned all ground-"ed on Gods infinite Juſtice and Mercy. Of "Chriſt's Death many which heard not, "might have heard; many which are not, "might have been Partakers, ſave only for "their free and voluntary Progreſs from e-"vil to worſe, or wilful refuſal of Gods "loving Kindneſs daily proffered to them "in ſuch Pledges, as they were well con-"tent to ſwallow, fooliſhly eſteeming theſe "good in themſelves, being good only as "they plight the truth of God's Love unto "them, which he manifeſted in the Death "of his Son. With this manifeſtation of "his Love many again out of meer Mercy "have not been acquainted, leſt the ſight "of the Medicine might have cauſed their "Diſeaſe to rage, and made their Caſe more "lamentably deſperate. *Dr.* Jackſon *in his Treatiſe of the Divine Eſſence and Attributes, Cap.* 17. *Paragr.* 3. All which (I mean that hath been ſaid in the whole *Anſwer* to the

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Objection) conſidered, together with this, that it was not only better to create than not to create, but alſo that no other World could be created, ſave only that which doth exiſt, (*Sect.* 3. *Par.* 8.) 'tis clear that the Almighties *Wiſdom* and *Goodneſs* are juſtified even to the Eye of *Human Reaſon*, notwithſtanding the *different* times and ways of men departing Life, either in reſpect of Age, or of dying more or leſs in Sin.

Objection. 14.

From the Inſtances given in the explanation of the *Seventh Commandment* (*ſect.* 19.) you ſeem to hold, that there can be no external Sin in the Body, of any one denomination, where there is not an internal Sin in the Soul of the ſame kind, from which alone the exterior Act, as being produced by it, can be called ſinful. Againſt this Opinion I offer it to your Conſideration, whether there may not be external Idolatry, where there is no internal; as ſuppoſe an Idol be commanded by the Magiſtrate under pain of Death to be worſhipped by bowing down before it, and a Chriſtian to ſave his Life, bows his Body towards it, but at the ſame time abominates the Idol in his heart,

heart, ſo as that he is far from giving any internal Honour to it; and yet ſurely you will not ſay, but that he commits the Sin of Idolatry, and may be juſtly cenſured by the Church as an Idolater.

Anſwer.

Since the Chriſtian inſtanced in does what is commanded ſo far forth, as that the Lookers on have ſufficient cauſe to believe he has committed Idolatry, the *Church* ought to eſteem and cenſure him as an Idolater for what he has done, by reaſon it cannot judg of the Heart, but by outward Signs, and inappearance he has committed Idolatry. But yet if you'l go to the exact definition of Idolatry, you'l find the Fact comes not within the compaſs of it; (and that Sin, which will not come under the definition of Idolatry, you muſt needs grant cannot be, truly ſpeaking, the Sin of Idolatry) for *Idolatry is a Crime which exhibits the honour due to God alone, to another Object*; and therefore, ſince the bowing down of the Body is not an Act appropriated to the *Divine Majeſty*, for we lawfully and laudably bow unto our *Prince*, *Parents*, and *others in Authority* over us (of which there

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are ſeveral Examples in *Holy Writ*) it is evident, that the mentioned act of bowing towards the Idol is not Idolatrous according to the definition of Idolatry. To make this more plain by an Inſtance, let's ſuppoſe another Chriſtian to be brought before the Idol, and commanded to bow unto it as the other did, which he likewiſe in appearance does by ſtooping down, that he may catch it by the feet to overthrow it, and according to his intent, caſts it with ſcornful indignation to the ground; in doing of which he gives full ſatisfaction to the Beholders, of his abhorrence of performing any manner of Worſhip to it, notwithſtanding that they all ſee him bow towards it as low as the other did, & judg him an Idolater, till the Reaſon of his incurvation becomes apparent to them, by ſeeing the Idol ſo contemptuouſly uſed at the length. Is then, you'l ſay, the formerly ſpoken of Chriſtian, who is granted to deſerve the Churches Cenſure as an Idolater, no more guilty of Idolatrous Worſhip, according to the ſtricteſt Notion of Idolatry, than the latter? I refer you to the definition of Idolatry, which cannot delude you, for anſwer. Is he therefore, you'l peradventure reply, only ſinful in the ſight of Men, and not alſo in the

the ſight of God? Yes undoubtedly he is a very grievous Offender even before God, as well as men; for he not only ſcandalizes Chriſtianity, in giving the Enemies of it an occaſion to triumph, in hardening them in their idolatrous Worſhip, and in encouraging them to proceed to perſecute Chriſtians with hope of deſired ſucceſs; but alſo in diſheartning of the weaker Brethren; in making them to ſtagger in the Faith, and in grieving all the Members of *Chriſt* in general; to do any one of which, is a great Sin, but to do all of them together, is a Crime of complicated Scandal to the Goſpel of Chriſt, which at once inſtructeth and exhorteth, ſaying, *Be not afraid of them that kill the Body, and after that have no more that they can do. But I will forewarn you whom ye ſhall fear; fear him, which after he hath killed, hath power to caſt into Hell; yea, I ſay unto you, fear him*, Luke 12. 4, 5. *Whoſoever ſhall confeſs me before men, him ſhall the Son of man alſo confeſs before the Angels of God: But he that denieth me before men, ſhall be denied before the Angels of God*, Luke 12. 8, 9. *If any man will come after me, let him deny himſelf and take up his Croſs and follow me. For whoſoever will ſave his Life ſhall loſe it, and whoſoever will loſe his Life for my ſake,*

ſhall

ſhall find it, Matth. 16. 24, 25. So that the committing of Idolatry to the eye of the world, tho to ſave a man's Life, is an heinous Sin, both in the ſight of God and all good men. If you ſay, that in ſome caſe even external Geſtures of Body are appropriated unto *God*, as namely, when and where Divine Worſhip is ſolemnly paid by the Congregation to him; I return, that if it be really ſo, then in that caſe the giving external honour to any thing beſides God, is, I own, Idolatrous. But the example of the *Jewiſh* Congregation, 1 *Chron.* 29. 20. ſeems clearly to gainſay, that bodily Geſtures betokening Honour, even at the time and place of exhibiting Divine Worſhip, are appropriated unto God; for it is there written, *And David ſaid to all the Congregation, Now bleſs the LORD your God: And all the Congregation bleſſed the LORD God of their Fathers, and bowed down their Heads, and worſhipped the LORD and the King.* The laſt Clauſe of this Text is rendred in the *Polyglot* by the interlineary Verſion, *Et inclinaverunt ſe & incurvaverunt ſe Domino & Regi*; in the Vulgar Latine, *Et inclinaverunt ſe, & adoraverunt Deum & deinde Regem*; and in the *Septuagint*, Καὶ κάμψαντες τὰ γόνατα προσεκύνησαν κυρίῳ

τῷ βασιλεῖ. By all or any of which Words, there is not the leaſt difference to be diſcerned of the external Honour which the Congregation gave to God and to the King; the ſame corporeal Geſture being uſed alike to both; and yet the honour intended to be given by that Geſture was certainly diſtinguiſhed into Religious and Civil; which we muſt therefore ſuppoſe to have been done by an internal Act of the Mind, exhibiting the former unto *God*, and the later unto the *King*. But beſides that this particular place of Scripture neceſſarily requires this expoſition for vindicating the Congregation from the guilt of Idolatry; how plainly reaſonable is it, that all bodily Geſtures ſhould be no otherwiſe regarded or valued, ſave as they proceed from the operation of the Soul, which commands and orders them to what end it pleaſes, ſince if they be conſidered apart from that, they are nothing elſe than animal motion; but co-operating together with it in the ſame individual Act, whether good or bad, they are partakers with it therein, and from thence reputed to be virtuous or vicious, accordingly as the Act of the Mind, with which they concur to produce one and the ſame outward Action, is held to be.

Objection.

Objection 15.

Although what for the ſurprizing Novelty of ſeveral things I meet with in your *Treatiſe*, for the cloſe connexion and conſequences it is throughout continued with, and for the unexpectedly ſatisfactory Anſwers given to many difficult Objections made, as well by your ſelf as others, I look upon it as a *Piece*, which if publiſhed, would not only very much delight the Reader, but alſo bring great benefit to the ſerious Peruſers of it; ſeeing it both clearly proves the abſolute neceſſity of ſubduing mens *Luſts* in order to their *eternal Salvation*, and likewiſe plainly ſhews the *Way* by which the thing muſt be effected, and that ſo *connatural* and *agreeable* to man's *Rational Nature*, that every *Step* thereof will be *grateful* to as many as ſhall ſteddily purſue the ſame: Yet for all this I know not how it may pleaſe ſome of our *Divines*, eſpecially in thoſe Sections where you treat of the *Bleſſed Trinity*, of the *Honour of God*, of the *Torments of Hell*, and of the *Meritorious Satisfaction of Chriſt*, not that I think they will be able to find any thing in them which is *erroneous* or *unorthodox*, but becauſe your *Notions* are

unuſual and *peculiar* to your ſelf, which to men that by a long tract of time have *habitually* acquired another Syſtem of *Theology*, will peradventure not be wholly agreeable.

Anſwer.

As for my *Notions* about the *Bleſſed Trinity*, they are not *new*; for *Boetius in lib. de Trinitate circa finem*, quoted by *Aquinas* (p. 1. *qu.* 28. *art.* 7.) writeth thus; *Similis eſt Relatio in Trinitate Patris ad Filium, & utriuſque ad Spiritum Sanctum, ut ejus quod eſt idem ad id quod eſt idem*, intimating that there is an *Identity* of *Subſtance*, but a *Plurality* of *Relations* in the *Deity*, which conſtitutes the *diſtinct Perſons*. And St. *Auguſtin* explicating that Sacred *Myſtery* by *Mens*, *Notitia & Amor*, calls *Notitia proles Mentis*, and *Spiritus Sanctus Amor Patris & Filii*, Lib. de Tr. & alibi. To theſe I will add one of the beſt and moſt eſteemed of the Schoolmen, *Aquinas* (to paſs by others of them) who founds the Doctrin of the *Holy Trinity* of *Perſons* in *Unity* of *Eſſence*, in the *real Relations* which are in the *ſame divine Nature*. 1. P. Quæſt. 28. Art. 7.

And whereas writing of the *Honour* of God,

God, I ſay, that he requires not any thing to be given him for his own ſake, ſo as that ſome *Pleaſure* or *Advantage* might really accrue thereby to *himſelf*, but for the *ſole Benefit* of the *Creature*, I will produce the Sentence of two highly priz'd *Authors* among us, that I am not *ſingular* in that Opinion; for Dr. *Iſaac Barrow* in his *Fourth Sermon* ſpeaketh thus; "*God* ſurely doth not exact "*honour* from us, becauſe he *needs* it, be-"cauſe he is *better* for it, becauſe he (for "*its ſelf*) *delights* therein. 'Tis only then "(which ſhould affect our ingenuity to con-"ſider) his pure *Goodneſs* that moves him "for our *benefit* and *advantage* to demand it "of us. And the *Author* of the *whole Duty of Man*, writeth thus; "*God* who is eſ-"ſentially happy in *himſelf*, can receive no "acceſſion to his Felicity by the poor Con-"tributions of Men. He cannot therefore "be ſuppoſed to have made upon intuition "of *encreaſing*, but *communicating* his Hap-"pineſs. And this his *original* Deſign is ve-"ry viſible in all the parts of his Oeconomy "towards Men, *The Art of Contentment*, *ſect.* 1. *par.* 1.

What I ſay of the *Torments of Hell*, differs in nothing that I know of from Dr. *Scot* in his ſo much valued *Book* of the *Chriſtian*

Life, Chap. 3. p. 57, 58. ſave only in the delicacy of his Phraſe; whoſe elegant words are theſe; "Though the coming into the "other World will queſtionleſs *improve* thoſe "Souls which are *really good* before; yet it "is not to be imagined how it ſhould *create* "thoſe *good* who are *habitually bad*, and if "we *retain* in the other *World* that *prevail-* "*ing affection* to theſe ſenſitive Goods which "we *contracted* in this, it muſt neceſſarily "render us unſpeakably *miſerable* there. For "every *Luſt* the Soul carries into the other "World, will by being eternally ſeparated "from its *Pleaſures*, convert into a *hopeleſs* "*deſire*, and upon that account grow more "*furious* & *impatient*. For of all the torments "of the Mind, I know none that is compa- "rable to that of an outragious *deſire* joyn'd "with *deſpair* of ſatisfaction; which is juſt the "caſe of ſenſual & worldly-minded Souls in "the other Life, where they are full of *ſharp* "and *unrebated* deſires, and like ſtarved men "that are ſhut up between two dead Walls, "are tormented with a *fierce* but *hopeleſs* "hunger, which having nothing elſe to feed "on, preys and quarries on *themſelves*, and "in this deſolate condition they are forced "to wander to and fro tormented with a "reſtleſs *Rage*, and Hunger, and unſatisfied

"*deſire*,

"*desire*, craving Food, but neither *finding* "nor *expecting* any, and so in unexpressible "Anguish, they pine away a long Eternity. "And though they might find Content and "Satisfaction, could they but *divert* their *af-* "*fections* another way, and reconcile them "to the heavenly Enjoyments, yet being "irrecoverably pre-engaged to sensual "Goods, they have no Savour nor Relish "of any thing else, but are like *Feverish* "*Tongues* that disgust and nauseate the most "grateful Liquors by reason of their own "overflowing Gall.

Lastly, if in any thing I have writ about *Christ's meritorious Satisfaction*, I peradventure fully accord not with some Divines, the difference, when the Matter is duly weigh'd, will prove, I hope, to be only *verbal*. For I assert, (*sect.* 11.) *First*, That *Christ's death* on the Cross was of *infinite* value and merit. *Secondly*, That *by* and *through* the same, *Remission of Sin*, *Justification*, and every other *Good*, whether of *Grace* or *Glory*, are obtain'd. *Thirdly*, That *Christ's Crucifixion* was as real and proper an *expiatory Sacrifice* for Sin, as any under the *Law* of *Moses* (but of infinitely more value) ever was. *Fourthly*, That God's *Justice* is *de jure* prevented *thereby* from being exerted

againſt Sinners in their everlaſting Deſtruction. The only difference then (if any) remaining is in this, That I cannot apprehend, what ſome others perchance think, *viz.* That Chriſt's Merits *operate upon God*, and work an *Effect* of Mercy and Favour in his *Will*, whereas I humbly conceive them to be a *ſecondary* efficient Cauſe *ſubſervient* to *God's Love* to *Man*, for conveying and applying the ſame unto him, by being an effectual Means of *converting* his Affections from the Vanities of the World unto God, that he may be eternally ſaved; for which I offer to ſerious conſideration theſe following Reaſons inducing me thereto. 1. That *Chriſt's* moſt gracious *doings* and *ſufferings* for Man, are held by all *Chriſtians* to be a *Meritorious Cauſe*. 2*ly*. That a *Meritorious Cauſe* is an *efficient Cauſe*. 3*ly*. That it is the Property of an *Efficient Cauſe* to work ſome *real Effect*. 4*ly*. That it ſeems plainly impoſſible that any *real Effect* ſhould be wrought in *God*, who is *impaſſible* and *immutable* (*ſect*. 1. *par*. 8, 9.) for otherwiſe ſeeing *whatſoever is in God is God* (*ſect*. 1. *par*. 11.) *ſuch an Effect would be God himſelf*, and ſo the *Merits of Chriſt* would be the *efficient Cauſe* of the *Deity*. 5*ly*. That *Chriſt's Merits* therefore are not an *antecedent*, but

a *ſubſequent* Cauſe to the *merciful-loving-kindneſs* of God to Man, by which the *eternal Goodneſs actually* confers all the *happy Effects* of *divine Favour* and *Grace* on him, whereby he is delivered from *Satan*, *Sin*, and *Damnation*, and brought to *everlaſting Bliſs*.

If it be replied, that however plauſible, yea, certainly true, this arguing be, yet there is ſomething *more* in Chriſt's Suffering for the Sin of Man, than what hath hitherto been ſaid, namely, *the ſatisfying Divine Juſtice*; I anſwer, that ſtrictly ſpeaking, neither *Juſtice* nor *Mercy*, nor other *Attributes* of God are *formally* diſtinct, either from one another, or from the very Eſſence of the Deity (*Sect.* 1. *Par.* 11.) and therefore albeit I willingly grant, that *Chriſt* died for *all men*, even the *Reprobate*, as to me ſeems plain from theſe Words of the Apoſtle, *But there were falſe Prophets alſo among the People, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable Hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift Damnation*, 2 Pet. 2. 1. yet it was not to this very intent and purpoſe, that he ſhould undergo *thoſe* Pains and Puniſhments which were allotted for Sin, *the everlaſting Tor-*

ments of Hell; (but to put Mankind *thereby* into a *Way*, *State*, and *Condition*, that no one any one should *finally* perish, save only such as embraced not the *Mercy of God in Christ*, manifested to the World in his Holy *Gospel*) for what *Justice* is it, that the Damned should suffer the Pains of Hell, in case *Christ* had as truly and fully satisfied for them, as if they had *already* undergone them *themselves*? If it be answered, that the *actual Benefit* of *Christ's Satisfaction* only reaches to those who believe in him, and obey his Word, so as that they shall not perish, but have everlasting Life, I readily own that *Christ's Merits* and more especially his *bloody Death* and *Passion*, did in this sense abundantly satisfie *Divine Justice*, for by these he really affected, that none can justly be damned, to whom they are applied by a lively and efficacious *Faith*, (*Sect.* 11.) so that at the last day it will be *equally just* for God to render some *for* and *through* the *Merits* of *Christ eternally blessed*, as it will be to give up others *for their Sins* to be for ever *miserably afflicted*; and contrariwise, it would be *alike unjust* to save the *Wicked* in that day, who do not believe in Christ and obey him, as to destroy the *Godly*, who believe and put their Trust and Confidence

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in him; whose *Death* on the Cross was as real a *propitiatory Sacrifice* for *Sin*, (but of infinitely more value) as the annual *expiatory Sacrifice* under the *Law*, as by the explanation of the *Nature* and *Efficacy* of it will appear. The *Sacrifice* of *Expiation* was never *compleat* and *perfect*, nor had the *designed* and *due* Effect of its *Institution*, by the *sole slaying* and *offering* of the *Beast*, however *rightly* and *solemnly* performed both by the *Priest* and *People*, unless they added thereto the *afflicting* of *themselves*, as is plain by *Levit.* 16. *ver.* 29, 30, 31. *In the seventh Month, in the tenth Day of the Month, ye shall afflict your Souls, and do no Work at all, whether it be one of your own Country or a Stranger that sojourneth among you. For on that day shall the Priest make an Atonement for you, to cleanse you, that ye may be clean from all your Sins before the* LORD. *It shall be a Sabbath of Rest unto you, and ye shall afflict your Souls by a Statute for ever.* And again, *Chapt.* 23. *ver.* 27, 28, 29, 30, 31, 32. *On the tenth Day of this seventh Month there shall be a Day of Atonement, it shall be an holy Convocation unto you, and ye shall afflict your Souls, and offer an Offering made by Fire unto the* LORD. *And ye shall do no work in that same day, for it is a day of Atonement to make*

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an Atonement for you before the Lord your God. For whatſoever Soul it be that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his People. And whatſoever Soul it be that doth any Work in that ſame day, the ſame Soul will I deſtroy from among his People. Ye ſhall do no manner of Work, it ſhall be a Statute for ever throughout your Generations, in all your Dwellings. It ſhall be unto you a Sabbath of Reſt, and ye ſhall afflict your Souls on the ninth day of the Month at Even, from Even unto Even ſhall ye celebrate your Sabbath. Lo how ſtrictly it was commanded by God, that every one ſhould *afflict himſelf*, (to wit, with Faſting and other pious Signs of Sorrow, as *Interpreters* agree) and to what end, but that their afflicting themſelves ſhould work *Contrition* in them for their ſins, that the Lord might be *propitious* to them? for without *Contrition* the *inward Sacrifice* of the *Heart*, and a real *turning* from *Sin* unto *God*, (to which the very *External Rite* of Sacrificing did contribute *ſomething* (I ſay *ſomething, for the Law made nothing perfect*, Hebr. 7. 19.) whenſoever it was ſeriouſly perform'd with *calling to mind*, and *deteſting* their *Sin*, which the *Inſtitution* neceſſarily required) the *offering* of the *Victim* was not at all *grateful* to *God*, but rather an *Abo-*

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mination to him, (though in the ſight of the People, who are not privy to the thoughts of the Heart, the Law was *fulfilled* thereby, and Offenders freed from *Judicial Puniſhment*) as diverſe Places of *Holy Writ* plainly ſhew; *To what purpoſe is the multitude of your Sacrifices unto me, ſaith the* LORD? *I am full of the Burnt-offerings of Rams, and the Fat of fed Beaſts, and I delight not in the Blood of Bullocks, or of Lambs, or of Hegoats. When ye come to appear before me, who hath required this at your hand to tread my Courts? Bring no more vain Oblations, Incenſe is an Abomination to me, new Moons and Sabbaths, the calling of Aſſemblies I cannot away with, it is iniquity even the ſolemn Meeting. Your new Moons and your appointed Feaſts my Soul hateth, they are a Trouble unto me, I am weary to bear them. And when you ſpread forth your Hands I will hide my Eyes from you; yea, and when ye make many Prayers I will not hear, your Hands are full of Blood. Waſh ye, make ye clean, put away the Evil of your Doings from before mine Eyes, ceaſe to do Evil,* Iſa. 1. ver. 11, 12, 13, 14, 15, 16. *To what purpoſe cometh there to me Incenſe from* Sheba? *and the ſweet Cane from a far Country? Your Burnt-offerings are not acceptable, nor your Sacrifices ſweet unto me,*

Jerem.

Jerem. 6. 20. *I hate, I deſpiſe your Feaſt-days, and I will not ſmell in your ſolemn Aſſemblies. Though ye offer me Burnt-offerings, and your Meat-Offerings, I will not accept them, neither will I regard the Peace-offerings of your fat Beaſts*, Amos 5. 21, 22. But of the *inward Sacrifice* of the *Heart*, *Contrition*, thus ſaith the *Royal Prophet*, *The Sacrifice of God is a troubled Spirit, a broken and contrite Heart, O God, ſhalt thou not deſpiſe*, Pſal. 51. 17. And in all ſincere Contrition, a *renouncing* of *Sin* is always neceſſarily implied; for whoever in good earneſt bewails his ſin, cannot while ſo doing continue in a voluntary courſe of ſinning. There was then *no Remiſſion* of Sin *before God*, even under the *Law* of *Moſes*, but that Tranſgreſſors, notwithſtanding their obſervance of its *external Ordinances*, were liable to *Puniſhment*, yea, and that *Temporal* alſo, as well as *Eternal*, as is evident from the Almighties afflicting the *Jewiſh Nation* with Plagues, Famines and Captivity for their ſins, (to prevent the ſinning ſtill anew, and conſequently the Aggravation of the Pain of ſuch as he knew would never be reclaim'd, and to be a Motive to the reſt to leave their wicked ways) in this World, and tranſmitting thoſe that continued obſtinate and im-

impenitent to everlasting Misery in the World to come; for *no Repentance, no Pardon; He that covereth his Sin shall not prosper, but whoso confesseth and forsaketh them shall have Mercy*, Prov. 28. 13. *Let the Wicked forsake his Way, and the Unrighteous Man his Thoughts, and let him return unto the* LORD, *and he will have Mercy upon him, and to our God, for he will abundantly pardon*, Isa. 55. 7. *It may be that the House of* Judah *will hear all the Evil which I purpose to do unto them, that they may return every Man from his evil Way, that I may forgive their Iniquity, and their Sin*, Jerem. 36. 3. *If the Wicked will turn from all his Sins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his Transgressions that he hath committed, they shall not be mentioned unto him, in his Righteousness that he hath done, he shall live*, Ezek. 18. 21, 22. Neither are Sins *remitted* in the time of the *Gospel*, any more than they were in the time of the *Law*, unless *forsaken*, as might be proved from many *Texts* of the *New Testament*, of which, for brevities sake, I will produce some few plain ones; *Except ye repent, ye shall all likewise perish*, Luke 13. 3, 5. *Repent*

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ye therefore and be converted, that your ſins may be blotted out, Acts 3. 19. *But ſhewed firſt unto them of* Damaſcus *and at* Jeruſalem, *and throughout all the Coaſts of* Judea, *and then to the Gentiles, that they ſhould repent and turn unto God, and do works meet for repentance*, Acts 26. 20. *Let every one that nameth the Name of Chriſt depart from Iniquity*, 2 Tim. 2. 19. as if the Apoſtle had ſaid, Let no Man preſume that *Chriſt* will *ſave* any one who is a *Chriſtian*, unleſs by *virtue* of his *Chriſtianity* he *depart from iniquity*.

Since then it is apparent that there is *no Pardon* of ſin without *Repentance*, and *converſion* unto *God*, and that the *deſign* of the *Sacrifice* of *Expiation* in *Moſes's* Law, was to be a *Motive* and *Cauſe* to incline Men to call their ſins to *remembrance*, to be *ſorry* for them, and to forſake them, without doing of which *that Sacrifice* had not the *Effect* intended by its *Inſtitution*, as is clear from the *Scriptures* above recited; it remains only to make it manifeſt, that *Chriſt's Crucifixion* was a *proper Expiatory Sacrifice for Sin*, to ſhew theſe two things. *Firſt*, That *he* purpoſely came to ſuffer *Death* upon the *Croſs*, to the end that he might *convert* men thereby from their *ſins* to *God*. And *Secondly*,

condly, That there is *no Condemnation* to thoſe that are ſo *converted*.

Firſt, That *Chriſt* came on purpoſe into this World to die the *Death* of the *Croſs* for this very end, that he might turn Mens *Hearts* from *Sin* unto *God*, theſe following Texts of *Sacred Writ* will irrefragably (I doubt not) evince; When our *Bleſſed Saviour* told his *Diſciples* of his Death near at hand, he ſaid, *Now is my Soul troubled, and what ſhall I ſay? Father ſave me from this hour, but for this cauſe came I unto this hour*, John 12. 27. And to what end came he unto it, but to *deſtroy Sin* by the *Sacrifice* of *himſelf* upon the *Altar* of the Croſs, that Men might *die unto Sin*, and *live unto Righteouſneſs*, whoſe Fruit is *everlaſting Life?* for ſo the two *chief Apoſtles* plainly tell us; *Now once in the end of the World hath he appeared to put away ſin by the Sacrifice of himſelf*, Hebr. 9. 26. *Who his own ſelf bare our ſins in his own Body on the Tree, that we being dead to ſin ſhould live unto Righteouſneſs, by whoſe Stripes ye were healed*, 1 Pet. 2. 24. *Knowing this that our Old Man is crucified with him, that the Body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin*, Rom. 6. 6. *That he died for all, that they which live ſhould not*

not henceforth live to themſelves, but unto him which died for them, and roſe again, 2 Cor. 5. 15. *Who gave himſelf for us, that he might redeem us from all Iniquity, and purifie unto himſelf a People zealous of good Works,* Tit. 2. 14. *For if the Blood of Bulls and of Goats, and the Aſhes of an Heifer ſprinkling the unclean ſanctifieth to the purifying of the Fleſh, how much more ſhall the Blood of Chriſt, who through the eternal Spirit offered himſelf without Spot to God, purge your Conſcience from dead Works to ſerve the living God,* Heb. 9. 13, 14. Which *Scriptures* ſince they evidently prove, that *Chriſt* came into the World to *undergo Death*, that by *virtue thereof, we might die unto Sin and live unto Righteouſneſs*, or be converted from our wicked Courſes to lead a godly Life, what I have now only remaining to do, is to prove,

Secondly, That *there is no Condemnation to thoſe who forſaking their ſins turn unto God*, or that are *converted* from the *Love* of the *World* and worldly *Vanities* to the *Love* of *God*; for the certainty of the truth whereof, we have the *Teſtimony* of *Truth it ſelf* aſſuring us, *He that hath my Commandments and keepeth them, he it is that loveth me, and*

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he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him, John 14. 21. And a little after, *If a Man love me, he will keep my Words, and my Father will love him, and we will come unto him, and make our abode with him*, Ver. 23. And St. *Paul* in expreſs words ſaith, *There is therefore now no Condemnation to them which are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit*, Rom. 8. 1. Nor is the truth of this Doctrine averred only by *Scripture*, but it is alſo evident to *Human Reaſon*; for ſince *Sin is the privation of the due Love of God in the Soul through the inordinate Love of the World*: (*Sect.* 8. *Par.* 2, 3, 4.) and that *everlaſting Miſery is the neceſſary effect of the perpetual continuance in ſin after this Life*, (*Sect.* 7. *Par.* 1, 2, 3, 4, 5.) 'tis as manifeſtly impoſſible that he who has *forſaken* the Love of the World for the Love of God ſhould eternally periſh, (unleſs he relapſe and die in mortal ſin, by leaving again the Love of God for the Love of the World) as it is impoſſible that the ſame Man ſhould love the World *above* God, and God *above* the World both together to eternity.

For what end *Christ died for us, suffered for us, bare our sins in his own Body upon the Tree for us*, the *Word* of *God* it self having expresly shewn, (*viz.* That *we being dead unto Sin should live unto Righteousness*, 1 Pet. 2. 24.) there is no need for the explicating those Expressions, that *Christ* either really *transferred* our *sins* from *us to himself*; or *took upon him the Punishment* due to our *sins*, being the *perpetual Loss of Heaven*, and the *everlasting Pains of Hell*; to assert any of which would be no less than *Blasphemy*. 'Tis abundantly enough, that in regard *Christ* is Θεάνθρωπος, *God-man*, he underwent so much in behalf of Sinners, that his *unexpressible Sufferings* are a truly *meritorious* (*i. e.* an efficacious efficient) *cause* of *cleansing us from sin*, of *justifying us*, and of *bringing us to Glory*; which they *effectually* are to as many as through a vigorous *Faith* rightly weigh the *Value* of them, whilst the *due Consideration* of the immense and unmerited *Love* of *Christ* to Man, manifested chiefly in his *bitter* and *ignominious* Death constraineth Men to forsake all *worldly Pleasures* for the *Blessed Enjoyment* of so gracious and stupendiously loving a *God* and *Saviour*, accordingly as St *Paul* averreth, saying, *For the*

the love of God constraineth us, because we thus judge that if one died for all, then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. 5. 14, 15. which words are thus cleared unto us by the learned Dr. *Hammonds Paraphrase* on the place: "For "our Love to *Christ* founded on his to us "hath us in its Power to make us do what-"soever it will have us, making this Argu-"ment from this certain acknowledged "truth of *Christs* having died for all Men, "that then certainly all Men are Sinners "lapsed in a lost Estate, and so hopeless un-"less they use some means to get out of that "Estate, which that he might help us to do, "was the Design of *Christ*'s dying for all, "that we might (having received by his "Death Grace to lead a new Life) live no "longer after our own Lusts and De-"sires, but in Obedience to his Commands "that died and rose again to that end, (*to "bless us in turning every man from his Ini-"quities*, Acts 3. 26.) 'Tis clear then from what hath been said, that our *Conversion to God* was the very Design of *Christ's Crucifixion*, to the end we might be eternally saved,

and not that he might *ſo ſuffer* for us as to *really transfer* our *Sins*, or the *Puniſhment* thereof, from *our Perſons* to *his own*; which that the words *he bare our ſins in his own Body on the Tree*, ſo very much urged and inſiſted on by ſome, do not *neceſſarily* import, may be certainly gathered from another *Text* not unlike to this, *When the Even was come they brought unto him many that were poſſeſſed with Devils, and he caſt out the Spirits with his word, and healed all that were ſick; that it might be fulfilled which was ſpoken by* Eſaias *the Prophet, ſaying, himſelf took our Infirmities, and bare our Sickneſſes*, Matth. 8. 16, 17. for none queſtionleſs will affirm, that Chriſt *tranſferred* the *Infirmities* and *Sickneſſes*, of thoſe whom he cured to *his own Body* from *theirs*. When it is therefore ſaid, that *Chriſt bare* our Sins, and bare our Infirmities, it is to be underſtood that he really *cured* both, and as truly by virtue of his *Death* takes away ſin, and the *eternal Puniſhment* thereof, from all that by *Faith* apply it to themſelves, as he took away diverſe Infirmities by his Word from ſeveral who believed on him, ſo that the Socinians injuriouſly, and blaſphemouſly deny the *Divine Power* and *efficacy* of the infinitely *meritorious*, and *ſatiſfactory*

factory Sacrifice of our *Bleſſed Lord* and *Saviour Jeſus Chriſt* upon the *Croſs* for the *Redemption* of *Man*, who by the eternal *Love* of GOD the FATHER, through the *Merits* of GOD the SON apprehended by Faith, *wrought* in the Heart by GOD the HOLY GHOST, is *effectually delivered* from the miſerable Thraldom of *Sin*, *Sathan*, and *Damnation*; for which ineffable undeſerved *Kindneſs* is of *Right* therefore perpetually to be given to that *ever* adorable,

TRIN-UNI DEO GLORIA.

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